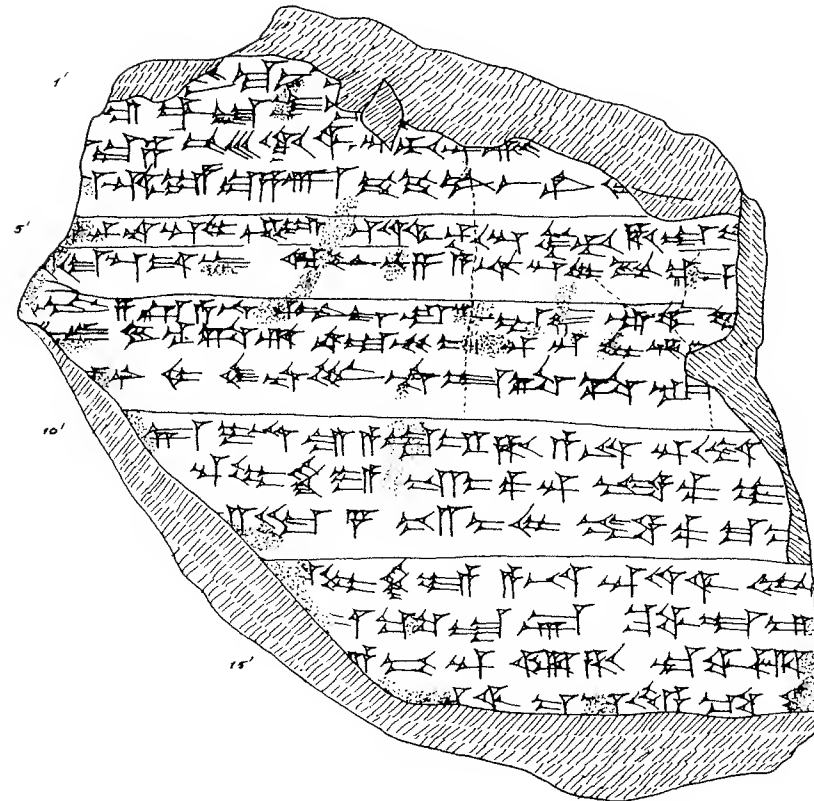


# HITTITE VOTIVE TEXTS

*by*

Johan de Roos



UITGAVEN VAN HET  
NEDERLANDS INSTITUUT VOOR HET NABIJE OOSTEN TE LEIDEN

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## HITTITE VOTIVE TEXTS

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TABLE OF CONTENTS

ACKNOWLEDGEMENTS ..... VII  
ABBREVIATIONS ..... IX  
INTRODUCTION ..... 1  
PART ONE: PRESENTATION OF THE HITTITE VOTIVE TEXTS  
1. The votive texts ..... 3  
2. Gods and mortals ..... 12  
3. The places where the vow or dream occur ..... 22  
4. The gods invoked – the objective of their invocation ..... 26  
5. The dating of the votive texts ..... 30  
6. The concept *malteššar* in connexion with the dating of the votive texts..... 38  
7. Weights and measures of the promised objects ..... 42  
8. Votive texts elsewhere in the ancient Near East..... 48  
9. Comments of persons mentioned in the texts..... 55  
PART TWO: CORPUS OF TEXTS  
1. CTH 583: Dreams of the king ..... 71  
2. CTH 584: Dreams of the queen..... 88  
3. CTH 590: Fragments of votive texts ..... 129  
INDEX..... 313

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It was Prof. Dr. Ph.H.J. Houwink ten Cate who first suggested in the seventies to take Hittite votive texts as the subject for my PhD dissertation. The dissertation was finished and the Dutch version of the votive texts was published in 1984. A few months earlier Prof. Dr. H. Klengel very kindly sent me his hand-copies of texts he would later publish as KUB 56. These texts were originally not included in my Dutch PhD dissertation, but they have been included in the present publication.

While preparing this English edition, more and more votive texts became available. In 1994 Prof. Dr. H. Otten sent me his hand-copies of 18 fragments of votive texts with permission to include them. I am very grateful to him for this permission. Two of these fragments have since been published in KBo volumes; the unpublished fragments (transliterations and translations in the present volume) are: 181/u, 183/u, 367/u, 410/u, 543/u, 1309/u, 1506/u, 366/v, 941/v, 1111/v, 1147/z, 1159/z, 1333/u, "Touristik" and Bo 69/522.

The Dutch manuscript was meticulously translated into English by Mrs. A.M. de Bruin-Cousins M.A. In the meantime I was appointed Director of the Netherlands Institute for the Near East, a time-consuming job which caused a longer than expected delay in the publication of this work. It is very sad that Dr. Jin Jie, who did the greater part of all the typing work, cannot see the final publication because of her untimely and deeply regretted death in 2005. From 2006 onwards my quickly diminishing eyesight prevented me from updating the original text and from making the final corrections to the manuscript before publication.

In August 2007 Dr. Alice Mouton (CNRS Strasbourg) came to Leiden for her yearly visit to the NINO library. She took an overall view of the situation and immediately took action to speed along the publication. She updated and re-arranging the bibliographical data and did all the necessary page-setting. In all this she showed a hundred percent dedication to getting the manuscript organized and ready for publication within a matter of weeks. Alice, thank you very much. I can honestly say that without your endeavours the work would not have appeared now, for I could never have brought it to completion by myself.

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During the last ten years I occasionally asked colleagues to collate texts from the original tablets or photographs. I would like to thank Prof. Dr. C. Karasu (Ankara), Prof. Dr. H. Klengel (Berlin) and Dr. S. Kořak (Mainz) for so kindly responding to my requests.

To all mentioned above and to my wife Jenny I dedicate this book.

J. de Roos, Leiden, September 2007

# ABBREVIATIONS

AAA	Annals of Archaeology and Anthropology
<i>AfO</i>	<i>Archiv für Orientforschung</i>
AHw	W. von Soden, <i>Akkadisches Handwörterbuch</i> , Band I-III, 1965-1981
AM	A. Götze, <i>Die Annalen des Muršiliš</i> , MVAeG 38, 1933
ANET <sup>3</sup>	Ancient Near Eastern Texts Relating to the Old Testament, Third Edition with Supplement, ed. by J.B. Pritchard, 1969
<i>AnSt</i>	<i>Anatolian Studies</i>
AOAT	Alter Orient und Altes Testament
<i>AoF</i>	<i>Altorientalische Forschungen</i>
<i>ArOr</i>	<i>Archiv Orientalní</i>
AU	F. Sommer, <i>Die Ahhijavā-Urkunden</i> , 1932
Bildbeschreibungen	C.-G. von Brandenstein, <i>Hethitische Götter nach Bildbeschreibungen</i> , MVAeG 46-2, 1943.
<i>BiOr</i>	<i>Bibliotheca Orientalis</i>
BSL	<i>Bulletin de la Société de Linguistique de Paris</i>
CAD	A.L. Oppenheim et al. (ed.), <i>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</i> , 1956-
CHD	H.G. Güterbock and H.A. Hoffner (ed.), <i>The Hittite Dictionary of the Oriental Institute of the University of Chicago</i> , 1989-
Cor. Ling.	Corolla Linguistica, Festschrift Ferdinand Sommer, 1955
CTH	E. Laroche, <i>Catalogue des textes hittites</i> , 1971. 1 <sup>st</sup> suppl. in <i>RHA</i> 30, 1972, 94-133; 2 <sup>nd</sup> suppl. in <i>RHA</i> 33, 1975, 68-71
DLL	E. Laroche, <i>Dictionnaire de la langue louvite</i> , 1959
Dreams	A.L. Oppenheim, <i>The Interpretation of Dreams in the Ancient Near East</i> , 1956
EA	J.A. Knudtzon, <i>Die El-Amarna-Tafeln</i> , 1915
EHS	H. Kronasser, <i>Etymologie der hethitischen Sprache</i> I-II, 1963-1966
FHL	E. Laroche/J.-M. Durand, "Fragments hittites du Louvre", in: <i>Mémorial Atatürk: Etudes d'archéologie et de philologie anatoliennes</i> , 1982, 73-107

Fs Böhl	<i>Symbolae Biblicae et Mesopotamicae Francisco Mario Theodoro de Liagre Böhl dedicatae</i> , 1973
Fs J. Friedrich	<i>Festschrift für Johannes Friedrich zum 65. Geburtstag am 27. August 1958 gewidmet</i> , 1959
Fs H.G. Güterbock	<i>Anatolian Studies presented to Hans Gustav Güterbock on the occasion of his 65<sup>th</sup> Birthday</i> , 1974
Fs E. Laroche	<i>Florilegium Anatolicum. Mélanges offerts à Emmanuel Laroche</i> , 1979
Gloss.	E.H. Sturtevant, <i>Hittite Glossary</i> <sup>2</sup> , 1936 (Suppl. 1939)
GS	H. Klengel, <i>Geschichte Syriens im 2. Jahrtausend v. u. Z.</i> , I-III, 1965-1970
HAB	F. Sommer and A. Falkenstein, <i>Die hethitisch-akkadische Bilingue des Hattušili I. (Labarna II.)</i> , 1938
Hatt.	A. Götze, <i>Hattušiliš. Der Bericht über seine Thronbesteigung nebst den Paralleltexen</i> , 1925
HE	J. Friedrich, <i>Hethitisches Elementarbuch</i> I, 1960 <sup>2</sup> ; II, 1967 <sup>2</sup>
HED	J. Puhvel, <i>Hittite Etymological Dictionary</i> , 1984-
HEG	J. Tischler, <i>Hethitisches etymologisches Glossar</i> , 1977-
HT	L.W. King, <i>Hittite Texts in the Cuneiform Character from the Tablets in the British Museum</i> , 1920
HTR	H. Otten, <i>Hethitische Totenrituale</i> , 1958
HuH	F. Sommer, <i>Hethiter und Hethitisch</i> , 1947
HW	J. Friedrich, <i>Hethitisches Wörterbuch. Kurzgefasste kritische Sammlung der Deutungen hethitischer Wörter</i> , 1952 and 1. -3. Ergänzungshefte, 1957-66
HW <sup>2</sup>	J. Friedrich and A. Kammenhuber, <i>Hethitisches Wörterbuch, zweite, völlig neubearbeitete Auflage auf der Grundlage der edierten hethitischen Texte</i> , 1975-
HZL	E. Neu et C. Rüster, <i>Hethitisches Zeichenlexikon. Inventar und Interpretation der Keilschriftzeichen aus den Boğazköy-Texten</i> (StBoT Beiheft 2), 1989
IBoT	Istanbul Arkeoloji Müzelerinde bulunana Boğazköy Tabletleri
IF	<i>Istanbuler Forschungen</i>
ITn	E. Weidner, <i>Die Inschriften Tukulti-Ninurtas I., II.</i> , AfO Beiheft 12, 1959

JAOS	<i>Journal of the American Oriental Society</i>
JCS	<i>Journal of Cuneiform Studies</i>
JEOL	<i>Jaarbericht van het Vooraziatisch-Egyptisch Genootschap Ex Oriente Lux</i>
JKF	<i>Jahrbuch für Kleinasiatische Forschung</i>
JNES	<i>Journal of Near Eastern Studies</i>
Kl. F.	<i>Kleinasiatische Forschungen</i>
KBo	Keilschrifttexte aus Boğazköy
Konkordanz	S. Košak, <i>Konkordanz der hethitischen Texte</i> , website: <a href="http://www.hethport.uni-wuerzburg.de/hetkonk/">http://www.hethport.uni-wuerzburg.de/hetkonk/</a>
KUB	Keilschrifturkunden aus Boğazköy
KZ	<i>Kuhns Zeitschrift für Vergleichende Sprachforschung</i> (= Zeitschrift für Vergleichende Sprachforschung)
LPG	Ph.H.J. Houwink ten Cate, <i>The Luwian Population Groups of Lycia and Cilicia Aspera during the Hellenistic Period</i> , 1961 (1965)
MDOG	<i>Mitteilungen der Deutschen Orient-Gesellschaft zu Berlin</i>
MIO	<i>Mitteilungen des Instituts für Orientforschung</i>
MVAeG	<i>Mitteilungen der Vorderasiatisch-Aegyptischen Gesellschaft</i>
N. Br.	A. Götze, <i>Neue Bruchstücke zum grossen Text des Hattušiliš und den Paralleltexen</i> , MVAeG 34, 1930
NH	E. Laroche, <i>Les noms des hittites</i> , 1966.
OLZ	<i>Orientalistische Literaturzeitung</i>
Or.	<i>Orientalia</i>
Or. Ant.	<i>Oriens Antiquus</i>
Or. Lov.	<i>Orientalia Lovaniensia Periodica</i>
PBS	University of Pennsylvania, the Museum, Publications of the Babylonian Section
Prière hittite	E. Laroche, "La prière hittite: vocabulaire et typologie", <i>École pratique des Hautes Études</i> , 5 <sup>e</sup> Section, Sciences Religieuses, <i>Annuaire</i> 72, 1964-65, 3-29.
RA	<i>Revue d'Assyriologie et d'Archéologie orientale</i>

RGTC 6	G.F. del Monte and J. Tischler, <i>Die Orts- und Gewässernamen der hethitischen Texte</i> , Répertoire Géographique des Textes Cunéiformes 6 (Beihefte zum Tübinger Atlas des Vorderen Orients Reihe B Nr. 7/6), 1978
RHA	<i>Revue hittite et asianique</i>
RHR	<i>Revue de l'histoire des religions</i>
RIA	Reallexikon der Assyriologie
SAK	<i>Studien zur altägyptischen Kultur</i>
SBo	H.G. Güterbock, <i>Siegel aus Boğazköy I-II</i> , AfO Beihefte 5, 7, 1940, 1942
SCO	<i>Studi Classici e Orientali</i>
SL	P.A. Deimel, <i>Sumerisches Lexikon</i> , 1925-1950
SMEA	<i>Studi Micenei ed Egeo-Anatolici</i>
Staatsv.	J. Friedrich, <i>Staatsverträge des Hatti-Reiches in hethitischer Sprache I-II</i> , MVAeG 31/1 and 34/1, 1926 and 1930
StBoT	Studien zu den Boğazköy-Texten
TCL	Musée du Louvre, Département des Antiquités orientales, Textes cunéiformes
TdH	Texte der Hethiter
UET	Ur Excavations, Texts
UF	<i>Ugarit-Forschungen</i>
Ugar.	Ugaritica
VAS	Vorderasiatische Schriftdenkmäler der Staatlichen Museen zu Berlin
VBoT	A. Götze, <i>Verstreute Boghazköi-Texte</i> , 1930
WdO	<i>Die Welt des Orients</i>
WVDOG	Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft
WZKM	<i>Wiener Zeitschrift für die Kunde des Morgenlandes</i>
ZA	<i>Zeitschrift für Assyriologie und verwandte Gebiete/Vorderasiatische Archäologie NF</i>
2BoTU	E. Forrer, <i>Geschichtliche Texte aus dem alten und neuen Chatti-Reich</i> , 1926

## INTRODUCTION

The Hittite votive texts belong to the genre of religious texts and are closely related to the prayers, the dreams and oracles. The category of texts classified by E. Laroche in the Catalogue des textes hittites (CTH) as “administration religieuse”, which includes the cult inventories and the so-called *Bildbeschreibungen*, is also related to the votive texts as far as contents are concerned. In the CTH the combining of votive texts and dream texts to form a separate chapter with, as regards the fragments, one and the same CTH number (CTH 590) undoubtedly places a proper emphasis on the relation between the said texts. Nevertheless a different classification is conceivable in the future.

The essence of the votive texts is the vow, whether or not made in or because of a dream, but not the dream as such<sup>1</sup>. The dream texts, without vow, could be placed in other categories determined by the reason why a description is given of the dream of the king, queen, palace official or some other person. The classification in the diverse categories should always take account of the fact that vows were also made in prayers, that often, for example, an oracle pronouncement was requested on the grounds of dreams and that some vows imply that a prayer will be addressed to the deity.

In 1926, J. Schiele published in transcription the first votive texts<sup>2</sup>, but apart from KUB 15.11, 17+, 23 and 28+ and a few separate passages, no transcription plus translation of these texts has been published<sup>3</sup>. The first synoptic monograph on the religion of the Hittites, written by G. Furlani, likewise devotes only a few lines to vows: “In lingua hittita si hanno dei testi votivi caratterizzati dalla formola

<sup>1</sup> For the Hittites, the dream was one of the few possibilities of learning directly, from the god to man, from master to servant, the will of the gods. Only very few, as beings possessed by the god in exceptional circumstances, became one with the deity and were thus able directly to know and pass on their will. The only other means of contact were omens, which can be interpreted as pronouncements or warnings by the gods, while oracles were the medium by which the will of the gods could be ‘requested’; perhaps a symptom of the great need for contact that too seldom occurred spontaneously? Another pointer in this direction was the artificial evocation of a dream by incubation in a temple.

<sup>2</sup> KUB 15.1 to 30. In his review of KUB 14 to 17, F. Sommer remarked in *OLZ* 30, 1927, 481-483 (p. 483): “Heft 15 Nr. 1-30 Gelübde Inschriften (Formel IK.RU.UB = vovit), deren Typus wie Ehelolf bemerkt hat, auch H.T. 33 und Liverpool Annals 3 (1910) Pl. 26 Nr. 2 vertreten ist.” In 1929 in a detailed review of KUB 14-17, F. Sommer spoke of the vows as: “... ein in den bisherigen Publikationen nur spärlich bezeugtes Gebiet”: *KI. F.* 1, 335-349 (p. 339).

<sup>3</sup> Nos. 11 and 23 in P. Cornil/R. Lebrun, “Deux textes votifs de la reine Puduhepa”, *Or. Lov.* 3, 1972, 49-65. No. 17+ in H. Otten/V. Souček, *Das Gelübde der Königin Puduhepa an die Göttin Lelwani*, StBoT 1, 1965 and no. 28+ in R. Lebrun, *Šamuha. Foyer religieux de l'empire hittite*, 1976, 191 ff.

IK.RU.UB, che è un ideogramma accado e ha il senso di “dedicò”. Di questi testi se ne conoscono parecchi”<sup>4</sup>.

In the survey of the cultural history of Asia Minor published shortly prior to the latter by A. Goetze, all votive texts are listed under the dreams, but in a second edition a distinction is rightly drawn between the votive texts and the vows occurring in prayers<sup>5</sup>. In 1949, E. Laroche published the first transcription plus translation of the only votive text of which various duplicates are known, KUB 15.17+<sup>6</sup>, after an essential join with KUB 31.61 had been discovered by A. Goetze<sup>7</sup>. This long text differs from the other votive texts in other respects as well<sup>8</sup> and since an increasing number of text fragments proved to belong to it, the complication of a new text edition was already expedient in 1965<sup>9</sup>.

In the course of time the vows of KUB 15 have been followed by the publication of many new text fragments from both the earliest and most recently found tablets<sup>10</sup>.

For the sake of convenience, the CTH sequence<sup>11</sup> has been followed in this text edition and to it are appended those texts which have appeared in transcription after the publication of the last supplement and which could perhaps appropriately be classified with numbers CTH 583-590, namely certain texts from KUB 48.

The present publication is an extended and translated version of my 1984 dissertation, which was written in Dutch. The votive texts that have since been published elsewhere are for the greater part included in this new edition. Though the present text has been updated, traces of the 1984 manuscript are of course still visible, e.g. some “old style” Sumerogram writings and old discussions. Nevertheless, the transliterations and translations have not suffered much from the twenty-year silence. The material has now been made available because I believe it will be of use to our colleagues hittitologists.

<sup>4</sup> G. Furlani, *La religione degli Hittiti*, 1936, 323 f.

<sup>5</sup> A. Goetze, *Kleinasien*, 1957<sup>2</sup>, 148<sup>+1</sup> and 150.

<sup>6</sup> E. Laroche, “Le vœu de Puduhepa”, *RA* 43, 1949, 55-78.

<sup>7</sup> A. Goetze, *Kizzuwatna and the Problem of Hittite Geography*, 1940, 71<sup>277</sup> and his review of KUB 31, *JAOS* 61, 1941, 303.

<sup>8</sup> See PART ONE Chapter 1.

<sup>9</sup> H. Otten/V. Souček, *Das Gelübde...*, StBoT 1.

<sup>10</sup> Cf. CTH 583-590 + suppl.

<sup>11</sup> Except for KUB 15.17+.

## PART ONE:

### PRESENTATION OF THE HITTITE VOTIVE TEXTS

#### 1. *The votive texts*

The distinguishing feature of all vows is the promise to a deity of certain performances or of objects, persons or animals if, in exchange, the deity fulfills the wish expressed by the person making the vow. For example: “if you do..., then to you, O god, I will give...” Any uncertainty about what was promised being adequate to propitiate the deity could be avoided by making an oracular inquiry, which then determined what best to promise<sup>1</sup>.

The Hittites, believed by many to have been rationalistically and materialistically minded and precise in their administration<sup>2</sup> were not always confident that the god would, indeed, grant what was asked. They did not gladly risk giving in vain what was often a precious gift, as appears from a passage from the oracle text KUB 5.6 i 31-33 (CTH 570)<sup>3</sup>: (31) “The propitiatory offering which the king must make for the god was determined: it was determined as 1 fat ox and 6 sheep. (32) He has already made the promise, but (only) when the king is healed, (33) shall he give them<sup>4</sup>.”

The people manifest a similar uncertainty regarding the acts of the gods in the oracle text KUB 6.3:6 ff. (CTH 572), where the promise that the king will live for years made by the gods in an oracle

<sup>1</sup> An illustrative passage is KUB 15.28+ iii 8': [...]-mu ku-it še-ir ma-al-tu-u-an-zi SI x SÁ-at “for the sake of what was designated for me to promise...”

<sup>2</sup> Prière hittite, 17: “Le hittite exprime les rapports de l'homme à son dieu non en termes de grâce ou de sentiments, mais en termes de droit et de jugement”. Ph.H.J. Houwink ten Cate, “Hittite Royal Prayers”, *Numen* 16, 1969, 81-98 (p. 92): “The thoughts which are expressed in the hymns and in the prayers proper are typical for the strongly rationalistic and somewhat formalistic approach to Hittite thinking in general.” A. Kammenhuber, *Orakelpraxis, Träume und Vorzeichenschau bei den Hethitern*, TdH 7, 1976, 25: “Mit diesen ... Gelübden soll durch an die Götter auf ziemlich billige Weise deren Güte erkaufte (und einiges Unrecht zugedeckt) werden.”

<sup>3</sup> (31) A-NA DINGIR-LIM ma-al-du-wa-ar ŠA UTU-ŠI SI x SÁ-at nu 1 GUD ŠE 6 UDU-ya SI x SÁ-at (32) nu-za-kán ka-ru-ú ma-al-ta-aš ma-ah-ha-an-ma UTU-ŠI SIG<sub>5</sub>-ri (33) na-at pi-i-ya-an-zi. Cf. E. Laroche, “Le vœu...”, *RA* 43, 66 and Prière hittite, 12 f.

<sup>4</sup> For that matter, whether the determination of the content of a vow by means of an oracular inquiry can also be inferred from the description of the festival in KUB 27.1+ i 10 f., 26 f. etc. (CTH 712) depends on when *malteššar* is considered to have acquired the connotation ‘vow’. For example: (10) nu-za a-pi-e-da-aš gi-im-ra-aš še-ir SISKUR am-ba-aš-ši-in ke-el-di-an-na (11) ma-al-te-eš-šar-ra a-ri-ya-an-zi nu-uš-ši ku-it SI x SÁ-ri etc. (10) “and for those campaigns the *ambašši* and the *keldi* offerings (11) and *malteššar* are made the subjects of an oracular inquiry, and what is determined for him”, etc.



evidently does not inspire real confidence: (6) “O god, in which omen (?) you see life, (7) shall he (= the king) (during) the years that are already promised him by the oracle, (8) further remain alive (during) those years? The fate oracle must be favourable<sup>5</sup>.”

But the gods also take risks: will one actually give what is promised once the wish has been fulfilled? Apart from the gods themselves, who naturally see to it that the “reward” owing them is in fact given, the priests of the temple of the god invoked are also directly interested in the actual fulfillment of the vow made. Any shortcoming with respect to the gods is immediately punished by them by calling down disaster on those involved<sup>6</sup>. It is possible to deduce from the oracular inquiries made in order to ascertain the cause of the gods’ wrath that, in addition to the understandable indignation of the gods because of neglect, for example of their dwelling (the temple) or themselves (the statues of the gods), or of their immediate care (the offerings of food, the festivals and the clothing of the statues of the gods), their wrath could also be incurred by a failure to fulfill, or to fulfill completely a vow made in any of these matters.

In the oracle text KUB 22.70 (CTH 566)<sup>7</sup>, for instance, an oracular inquiry was made on the occasion of the king’s illness. From the answer it appears that the reason for the wrath of the god of Aruṣna was that the queen had hidden one or two golden wreaths in an official’s house and had given two inferior ones to the god. The wreaths had been promised in a vow made by the queen and when they had not been received, the god “claimed” them from the queen in a dream. The close relationship between vow and oracle is also clearly attested by KBo 16.98 (CTH 577)<sup>8</sup> in which a vow is described in an oracle text.

<sup>5</sup> (6) DINGIR-LUM TI-tar ku-e-da-ni i-li-eš-ni uš-ki-ši (7) ka-ru-ú-uš-ši ku-e-eš MU.HI.A a-ri-ya-še-eš-na-za me-ma-an-te-eš (8) a-pi-e-da-ša-aš MU.HI.A-aš pa-ra-a TI-an-za nu KIN SIG<sub>5</sub>-ru. Cf. A. Archi, “Il sistema KIN della divinazione ittita”, *Or. Ant.* 13, 1974, 113-144 (p. 113).

<sup>6</sup> Cf. H. Otten, “Die Religionen des alten Kleinasien”, in: *Religionsgeschichte des Alten Orients* I, 1964, 92-121 (p. 115). It is difficult to determine whether the vows which were repeatedly forgotten were especially those made in dreams (H. Otten, “Das Hethiterreich”, in: H. Schmökel, *Kulturgeschichte des alten Orient*, 1961, 313-446 (p. 436)), even if we assume that only those vows have been preserved which were not fulfilled.

<sup>7</sup> Text edition with commentary by A. Ünal, *Ein Orakeltext über die Intrigen am hethitischen Hof*, TdH 6, 1978. See also the remarks made about this interesting text by A. Kammenhuber, *Orakelpraxis...*, TdH 7, 150 ff.

<sup>8</sup> A very provisional transliteration and translation by P. Cornil/R. Lebrun, “La tablette KBo XVI 98”, *Hethitica* 1, 1972, 1-14.

Apart from whether or not the vow was fulfilled, the failure to pronounce it was evidently enough to arouse the wrath of the gods, as can be inferred from the introduction to an *aldanni* oracle<sup>9</sup> in KUB 22.38 i I ff. (CTH 575)<sup>10</sup>: “... regarding the fact that the great god is angry: [be]cause I (2) have pronounced [m]any vows, (3) that can be left out of consideration (as cause of the anger), but if by another nothing is left undone for you, O god (5) the eel(?) oracle must be favourable”.

To return to the characteristics of the votive texts dealt with here, the following basic scheme can be discerned. In the most complete vows successive mention is made of the following: the name of the god to whom the vow pertains – the circumstances in which the vow is made, the person who makes it and the god to whom it is made – the condition(s) imposed on the god by the person – the reward which the god will receive after the vow is fulfilled – the conclusion of the vow.

Naturally the vows differ widely and elements of the scheme may be lacking. In principle the constants are simply the person who makes the vow, the condition and the reward. It is therefore all the more remarkable that in one single votive text the condition, in the form of a sentence beginning with *ma-a-an* = “if”, is lacking: KUB 15.1 ii 5-10 and 37-41<sup>11</sup>. The translation runs: “Šarruma of Urikina. When in a dream some young men intended to seize the queen at the back of the bathhouse in Iyamma, the queen promised in her dream 1 bathhouse of gold to Šarruma of Urikina”. Since there is no conditional clause, it is not clear why the queen made the vow. Did she want the god’s protection against a band of assaulters, or was she thanking the god for the pleasant company of a group of young Hittites behind (or in) the bathhouse? If the former is the case, then the condition could certainly have been laid down in the text. No, it is undoubtedly one of the rare sexually-tinted dreams which, as Oppenheim says<sup>12</sup>, has not been banned to the anonymity of the category of evil dreams, but, having escaped censure, is very open to a psycho-analytical explanation. The reason why the text, and hence the queen’s dream, has been preserved could well lie in the valuable object promised. Indeed, in the extant texts the objects of the vow are most likely the central theme and therefore the vows are cited in direct speech. Their literal reproduction would make it more difficult for the persons who made these

<sup>9</sup> For this very complicated type of oracle with an eel (?) in a water basin, see E. Laroche, “Lécanomancie hittite”, *RA* 52, 1958, 150-162.

<sup>10</sup> (1) [...] ku-it DINGIR GAL TUKU.TUKU-u-an-za A-NA DINGIR-LIM [ku]-it (2) [m]e-iq-qa-uš IK-RI-BI.HI.A me-ma-an har-mi (3) na-at GAM-an ar-ha GAR-ru ma-a-an-ma-kán tu-uk (4) A-NA DINGIR-LIM ta-me-e-da-az Ú-UL ku-it-ki da-li-ya-an (5) nu TÚL al-dan-ni-eš SIG<sub>5</sub>-ru, etc.

<sup>11</sup> Almost literally the same text appears twice, the only difference being the god to whom the gift is promised and the place where it took place.

<sup>12</sup> *Dreams*, 227.

vows to renege. This sort of reasoning presumes that the king, queen or other persons are often negligent in fulfilling their vows, whether or not made in a dream. Are there, however, sufficient indications of such negligence?

Up to now it has always been assumed that the texts were written by temple officials who, after checking their inventory, discovered that certain promised objects had not been received by the temple from the palace<sup>13</sup>. It is not implausible, however, that the palace itself checked which vows had been fulfilled and which not. The palace where the tablets were found could perhaps provide important information on this point. Unfortunately it is not known whether the large majority of the tablets published in the KUB series, many of them among the earliest finds by H. Winckler from 1906 onwards, came from the Büyükkale palace citadel or from the large temple complex.

There is some degree of certainty about where only a few dream or votive texts were found<sup>14</sup>:

KBo 8.62 (a tablet with dreams): Büyükkale building D.

KBo 8.63 (not a standard votive text?): Büyükkale.

KBo 9.96 (votive text of Hattušili III (?)): Büyükkale, gatehouse. This text could possibly form a whole with KBo 8.63.

KBo 13.72 (exceptional votive text): in the rubble of earlier excavations near Haus am Hang.

KBo 13.80 (fragment of a vow): in the rubble of earlier excavations near Haus am Hang.

KUB 15.17+ (great vow of Puduhepa): large temple complex.

The last-mentioned text occupies a special place within the whole collection of votive texts. It is the only text which contains only one single vow and hence is certainly not a composite tablet. Moreover various duplicates of this text has been determined, which is not the case with any other votive text. In many other respects, too, the text is anomalous, one being the exordium with the name

<sup>13</sup> F. Sommer, review of KUB 14-17, *Kl. F.* I, 1929, 335-349 (p. 340): "Mit diesem System ergibt sich wohl, dass die Aufzeichnungen nicht auf Befehl der Allerhöchsten Herrschaften als Dokumente ihrer Frömmigkeit angefertigt sind, sondern von der Priesterschaft, die stark daran interessiert war, dass nichts in Vergessenheit geriet". *Dreams*, 193: "Among these texts ... written ... most likely by the officials of the temple which was to receive these donations ..." and 227: "'Memorandum' of the temple". H. Otten/V. Souček, *Das Gelübde...*, StBoT 1, 1: "Alle diese Tafeln stellen spätere Zusammenfassungen dar, indem immer mehrere Gelübde nacheinander aufgezählt werden, und wohl die noch ausstehende Erfüllung der angegebenen Versprechungen in Erinnerung gebracht werden soll. Das ist besonders verständlich in den zahlreichen Fällen, wo ein im Traum abgelegtes Gelübde dann in Vergessenheit geraten ist." A. Kammenhuber, *Orakelpraxis...*, TdH 7, 26 does not state clearly whether it was the palace or the temple that listed the vows made in dreams: "Niedergeschrieben wurden diese Traumsammlungen sicherlich als Gedächtnisstütze für die Unmenge von Versprechen, die dies Herrscherpaar gemacht hatte".

<sup>14</sup> See the introduction to the KBo editions. For KUB 15.17+ see H. Otten/V. Souček, *Das Gelübde...*, StBoT 1, 4.

of the queen who announces in the first person that she has made a vow. It is unfortunately not known whether Puduhepa's promise to provide regularly over the years many people for the diverse temple services, dozens of them mentioned by name in the text, was the reason for the duplicates which were used by various "departments" of the temple to keep the accounts of the personnel.

Of the other texts mentioned here, only KBo 9.96 merits further study in this respect because in it the comment *nawi* = "not yet" twice occurs at the end of a section. The counterpart of this is *karū* = "already"<sup>15</sup>. In nine of the texts treated in this work either *karū* or *nawi* occurs<sup>16</sup>, in two both occur<sup>17</sup>. In KBo 9.96 the promise to invoke Ištar and honour her with festivals ends with: "not yet (done)". A few lines below it is said that a (probably golden) object "has not yet been made (?)". This text was found in the palace citadel and does not seem to be an extract from more detailed vows recorded earlier<sup>18</sup>. Could not these, and other comparable texts, be memory-aids drawn up by the religious officials of the palace for the use of the royal family? Another argument in favour of the monitoring from the palace itself of vows yet to be fulfilled is the occurrence in KUB 15.11 iii 7' of the personal name <sup>m</sup>*Kata[paili]* as last word of a paragraph, after "already (given)"<sup>19</sup>. Obviously this was the name of the official who was charged with confirming the fulfillment of vows and, since Katapaili was more likely to have been employed in the palace than in the temple<sup>20</sup>, monitoring was very likely done from the palace itself, particularly since Katapaili is called the man who knew about the matter of giving in KBo 2.2 iv 23 ff. and 27 ff. (CTH 577).

The main argument against a reminder about objects issuing from temple functionaries is the fact that vows made to different gods of different cities are mentioned on one and the same tablet<sup>21</sup>. Probably the offerings were tendered in the different cities to the temples of the different gods, so that a centrally issued reprimand is infeasible.

<sup>15</sup> Possible restorations, depending on the content of the vow, are "done", "made" or "given". Cf. E. Neu, *Studien zum endungslosen 'Lokativ' des Hethitischen*, 1980, 6f.

<sup>16</sup> KUB 15.4:5, 11, 15, 19, 20, 23 and 29. KBo 9.96.

<sup>17</sup> KUB 31.69 and KUB 48.119.

<sup>18</sup> The fact that the vow could seem to be recorded in its entirety against the consideration that this text was noted down in abridged form by temple officials and sent as reminder to the palace where it would then logically be found.

<sup>19</sup> The same name, but with the second part, *-paili*, recorded on the tablet, occurs in the same way in line 51 of the preceding paragraph. As such, the name Katapaili has so far not been discerned in this text. P. Cornil/R. Lebrun, "Deux textes votifs...", *Or. Lov.* 3, 50 give the erroneous reading [*ši*]-*pa-an-ši*.

<sup>20</sup> Cf. KBo 18.146:1 and 20 and KBo 2.24:23 ff.

<sup>21</sup> For example, KUB 15.1 contains vows made to Hepat of Uda, Šarruma of Uda, Šarruma of Urikina, etc. This does not imply that the temple(s) of Hepat of Uda was (were) sited in Uda only.

Of the two texts in which “already” and “not yet” are mentioned, KUB 31.69 Rev. 6’-9’ is particularly interesting, because in it almost certainly three objects are promised, one said to be already given, two not as yet. Unless we assume that all the vows were recorded because of the negligence<sup>22</sup> of the king, queen and others in fulfilling promises, the comments in the literature on that negligence insofar as dreams and votive texts are concerned can only be based on KUB 15.5+, a text that does not fit into the ordinary category of votive texts. The term *wekuwar* = “demand”, “request”<sup>23</sup> is written as a sort of colophon under this long, composite text. The whole text contains dreams of a king or of palace officials in which various persons or gods announce that certain objects must be given or in which a deity requests a certain object, but nothing indicates that, in general, there is any question of negligence.

In diverse other texts as well there occurs this same manner of a request being made of a king or queen by a deity in a dream and there, too, the same verb IR (= *wek-*) is used. What markedly distinguishes KUB 15.5+ from the other texts is that in it a sort of dream-interpreter or priestess<sup>24</sup> called Hepapiya is mentioned at the end of each section. In all cases her advice is to give “the great god” what is requested. Sometimes this means taking the object away from another god<sup>25</sup>. Administrative monitoring can also be inferred from the occasional addition of *karū* or *nawi* in this text, and likewise from *punuššanzi* (= they shall instigate an inquiry) in column iv line 39. The dating of this text is discussed in the relevant section. An unsolved and intriguing problem is the identity of “the great god”, since this appellation occurs in no other dream or votive text apart from this one. Furthermore it occurs only relatively seldom in the texts<sup>26</sup>.

In this text the only allusion to negligence or shortcoming is to be found in the dream of the king in column iii lines 4 ff., where a certain Danuhepa criticises the quality of a golden rhyton given by the

<sup>22</sup> “Teils werden solche Gelübde auch im Traum abgegeben, häufig dann natürlich vergessen, so dass gar Unterlassungen dieser Art listenmässig zusammengefasst werden.” (H. Otten in: H. Schmökel, *Kulturgeschichte...*, 436). “Im Träume erscheinen die Götter den Menschen, nehmen seine Gelübde entgegen, dessen späteres Versäumnis sie dann rächen.” (H. Otten in: *Religionsgeschichte...*, 115). “Solche Vota werden, wenn sie noch nicht oder nur in ungenügender oder zu billiger Weise erfüllt sind, in den Träumen angemahnt.” (A. Kammenhuber, *Orakelpraxis...*, TdH 7, 25 f.).

<sup>23</sup> *Wekuwar* is dealt with in *Prière hittite*, 6 ff.

<sup>24</sup> Nowhere is her function stated and only once does her name occur. Once in this text a second female adviser on religious matters is possibly mentioned, namely Arumura (in column i line 11, who also occurs in KUB 48.126:13’ and in KBo 16.83+ iii 10 (CTH 242) where she is GAL<sup>MUNUS</sup>SU.GI).

<sup>25</sup> For instance from Ištar of the field in column iii, lines 15-21 and 22-29.

<sup>26</sup> See H.M. Kümmel, *Ersatzrituale für den hethitischen König*, StBoT 3, 1967, 87 f. Regarding the identification, it is not clear whether emphasis must be placed on the fact that, in KUB 21.38 Obv. iii (CTH 176), Puduhepa says that Urhi-Tešup gave the great god what remained (of the palace?).

king. Moreover the king of Hakpišša asks the king why he has not yet given certain gifts. Indeed, the appearance in this text of a woman who advised the court on dreams prompts the question of the manner of recording and dealing with dreams, especially since frequent mention is made of dreams of persons other than the king.

The same applies to the dreams of the queen, probably Puduhepa, which can be dated later than KUB 15.5+, from which later period a single dream of her husband Hattušili III has been preserved in this sort of text, with or without vow<sup>27</sup>. Perhaps what happened was that the person who had the dream in the palace of Hattuša or elsewhere in the kingdom summoned immediately on awaking a clerk and a dream-interpreter in order to dictate it while still filled with the message from the gods, who used the dream as one of their ways of communicating with mortals, and to ask advice about the content of that dream and the fulfillment of the request made in it. In this respect it would definitely be wrong to think that the couple Hattušili-Puduhepa would treat the content of dreams lightly<sup>28</sup>.

Any such idea fails to appreciate the religious aspect of dreams. They would have been treated with circumspection, certainly by Hattušili, who when a weak youth was given to Ištar by his father after a dream vision, and by Puduhepa, daughter of a priest<sup>29</sup>.

Lack of an exact knowledge of the palace and temple administration of the Hittites makes it difficult to say whether, after the dream had been recorded, the (wooden) tablet or a copy of it was passed on to the administration office or the storeroom where the monitoring of the fulfillment of vows and the handling of requests of the gods took place<sup>30</sup>. Moreover it is not clear to what extent the king and queen separated their supervision of the temple gifts and temple treasures from their supervision of

<sup>27</sup> The damage to the tablets necessitates some slight reservation before stating absolutely that no dream of Hattušili belonging to this genre have been preserved. It would be a little more remarkable, since we know from other texts that various important decisions taken by Hattušili were based on pronouncements conveyed to him through dreams, e.g. the marriage to Puduhepa.

<sup>28</sup> “Schliesslich seien noch die Träume Hattušiliš-Puduhepas genannt die zur Rechtfertigung ihrer eigenen Haltung dienen sollen ..., die ohne weiteres manipuliert werden konnten da niemand ihre Authentizität nachkontrollieren konnte, ...” (A. Ünal, *Ein Orakeltext...*, TdH 6, 50).

<sup>29</sup> The dreams are not dealt with in depth here, since they are now studied in detail by A. Mouton, *Rêves hittites: contribution à une histoire et une anthropologie du rêve en Anatolie ancienne*, in press (Culture and History of the Ancient Near East series).

<sup>30</sup> A few good articles on this subject are, for example: H.G. Güterbock, “Das Siegel bei den Hethitern”, in: *Symbolae Koschaker*, 1939, 26-36; A. Archi, “L’Organizzazione amministrativa ittita e il regime delle offerte cultuali”, *Or. Ant.* 12, 1973, 209-226; H.G. Güterbock, “The Hittite temple according to written sources”, in: *Le temple et le culte*, 20<sup>e</sup> Rencontre Assyriologique Internationale, 1975, 125-132; H. Klengel, “Zur ökonomischen Funktion der hethitischen Tempel”, *SMEA* 16, 1975, 181-200.

their property in the various palaces and storage buildings. Data providing some slight insight into the way such matters were dealt with can only be obtained indirectly from oracle texts<sup>31</sup>, protocol texts<sup>32</sup>, inventory texts<sup>33</sup>, and letters<sup>34</sup>.

What is needed is a comprehensive study of many categories of texts in order to define more clearly the problems pertaining to the respective duties of palace and temple in the preparation and execution of all sorts of religious activities and in the organisation of the numerous religious festivals<sup>35</sup>, of the administration of valuable metals and objects received or issued and of repaired and replaced cult objects. On these matters only a few incidental remarks can be made.

Oracle consultation fell under the competency of the palace which consequently was able to ascertain the wrath of the gods about irregularities in the temple. This in turn enabled the palace repeatedly to trace those responsible for losses by interrogating the priests and the other members of the staff. In this way, too, it was possible to detect any negligence in making the obligatory offerings during a festival, in celebrating a festival at its proper time, in the care of the clothing and jewels of the statue of a deity<sup>36</sup>. The administration of incoming gifts from all parts of the realm (mainly exacted by the palace) and the distribution of objects from the central storehouse of the palace or of the great temple for use in the cult elsewhere in the kingdom was probably completely under palace supervision<sup>37</sup>, even though most often a priest would have selected the objects and passed them on to other temple officials. KBo 16.83+, one of the texts listing cult objects in store, received and distributed, is especially instructive, because it would seem that in it mention is made of the name, sometimes also of the function, of the inspectors, who could thus be held responsible for missing objects, etc.<sup>38</sup> But this text does not reveal clearly the

<sup>31</sup> For example KUB 22.70.

<sup>32</sup> For example KUB 13.35+.

<sup>33</sup> For example IBoT 1.31.

<sup>34</sup> For example KBo 18.153.

<sup>35</sup> It can, for example, be inferred from KUB 15.11 ii 10 f. that possibly someone from either the palace or the temple will open the stores.

<sup>36</sup> For instance, in KUB 5.10+ 1 ff. (CTH 567) the palace writes to the priest responsible that the results of an oracular inquiry indicate that Ištar of Nineveh is angry in her temple. Thereafter the priest in question interrogates the staff on duty in the temple, who reveal the cause: "a singer took away a golden ewer and it has not been put back; the golden Amurru tunic which is worn by the goddess is worn out; the wagon is broken", etc. In the same text, published as KUB 16.83 (cited in *Bildbeschreibungen*, 64 f.) is a wholly comparable passage in which Ištar of Nineveh is angry because a lapis lazuli thief has purloined various parts of cult objects.

<sup>37</sup> Cf. A. Archi, "Bureaucratie et communautés d'hommes libres dans le système économique hittite", in: *Fs H. Otten*, 1973, 17-23.

<sup>38</sup> L.M. Mascheroni, "Un'interpretazione dell'inventario KBo 16.83+ 23-26 e i processi per malversazione alla corte di Hattuša", in: *Studia Mediterranea*, Piero Meriggi dicata II, 1979, 353-371.

procedure concerning votive gifts, because in that case the palace, specifically the queen, both issued the orders and supervised the stores. Another complicating factor is that there were stores in both the palace citadel Büyükkale and the temple, where palace or state property was probably stored as well<sup>39</sup>.

In any case it appears from the inventory list IBoT 1.31 (CTH 241) that the queen was in charge of the administration of gifts exacted partly as tribute<sup>40</sup>: the very diverse materials, sometimes in baskets and sometimes in chests decorated with lion's paws, are bundled together by the queen and recorded on wooden tablets by clerks and the queen says that, when she puts them in the É<sup>NA4</sup>KIŠIB (= storehouse for sealed objects)<sup>41</sup>, they shall be recorded on a clay tablet<sup>42</sup>. The text gives the impression of recording the inventory of consignments already present, some already provided with labels in the form of wooden tablets, an inventory made by the queen before those objects were definitely consigned to the storehouse.

The reverse of tablet IBoT 1.31 is of direct relevance to the question whence the palace obtained the objects promised in our votive texts. In it, after an interruption, certain amounts of gold are said to have been handed over to the guardians of the states or to the goldsmiths for making certain cult objects<sup>43</sup> and certain garments are said to have been given to someone to be washed. Unfortunately the place where the inventory was made is not mentioned<sup>44</sup>.

Rules governing the removal of objects from the É<sup>NA4</sup>KIŠIB are given in KUB 31.111 (CTH 275). A text wholly comparable to IBoT 1.31 Rev. was found in the palace citadel, i.e. KBo 18.153 (dupl.

<sup>39</sup> Cf. H.G. Güterbock, "The hittite temple...", 20<sup>e</sup> Rencontre Assyriologique Internationale, 129 and H. Klengel, "Zur ökonomischen Funktion...", *SMEA* 16, 181-200.

<sup>40</sup> A. Goetze, "The inventory IBoT 1.31", *JCS* 10, 1956, 32-38. Whether it was Puduhepa who initiated these activities or whether they were generally reckoned to be tasks of the queen is unknown. The same personal supervision of the objects appears, inter alia, from KUB 13.35+ ii 28 (CTH 293), in which the queen evidently has counted bows inlaid with gold.

<sup>41</sup> The objects and implements kept here included, inter alia, textile, bars of copper, hoes, arrows, tunics of or decorated with bronze and bronze objects (KUB 13.35+ iii 3 f.).

<sup>42</sup> The best way to prevent falsifications and unauthorised alterations.

<sup>43</sup> Rev. 1 f.: "From 9 šekels a pin shall be made; placed in the hands of (or: the hand of) Zuzuli. From 1 mina of gold a gohlet shall be made. Placed in the hands (or: the hand of) of Éhli-<sup>D</sup>[SIN], etc." In one of the storage rooms in the great temple, clay bullae were found bearing the names of this same Zuzuli, his colleague Pupuli and of Kaššu (possibly a gold- and silversmith): Cf. H.G. Güterbock, "Hieroglyphensiegel aus dem Tempelhezirk", in: K. Bittel, *Boğazköy V*, 1975, 47-75 (p. 56 no. 13). These clay bullae were attached to certain consignments as seals, but here for example they could have been used to place the name of the recipient where the gold had lain, gold which then must have been stored in the temple. For texts in which various persons called Kaššu occur, see F. Pecchioli Daddi, "Kaššu, un antroponimo ittita", *Mesopotamia* 13-14, 1978-79, 201-212.

<sup>44</sup> I think it not unlikely that this took place in the É<sup>duppaš</sup> whereas we know from KUB 30.32 (dupl. KBo 18.190) (CTH 241), gold and silver, in addition to other metals and garments used for cult purposes, were stored.

KUB 26.66) (CTH 242) in which a certain amount of silver is placed by the aforementioned Ehli-<sup>D</sup>SIN at the disposal of the likewise aforementioned Kaššu for the making of a silver solar disc<sup>45</sup>. In Obv. 9 ff.: “2 minas of silver, the weight of 1 eagle, have UR.MAH-ziti and Pupuli (in their possession) and that the queen has already taken up<sup>46</sup> and Lullu, the *patili*-priest had brought 1 mina of silver to the midwife and they will mount (in metal) 1 mina of silver for the gods of Urikina. Later they sent (or gave) it”. It is possible that this gold and silver was nevertheless stored in the temple. In any case the queen could use it to have objects made which she could have given to various gods subsequent to making a vow. KBo 18.173 (with dupl. KUB 42.11) clearly attests that baskets containing gold received as gift or tribute from diverse cities and countries were also stored. This text was also found in the palace<sup>47</sup>. There is no direct reason for assuming that prior to Puduhepa the queen had no possibility of disposing of state and temple treasures, so that S. R. Bin-Nun’s question<sup>48</sup> as to where the queen obtained the gold for golden gifts is answered by the above mentioned texts<sup>49</sup>.

## 2. Gods and mortals

The obvious conclusion from the votive as from other texts is that the Hittites were realistically-minded, and the equally obvious assumption is that the gods shared the opinion of mortals about their presentation of festivals and gifts. Justification of this assumption is to be found in many texts in which the anthropomorphic character of the gods clearly emerges from the many human traits ascribed to them. The character of the gods is the subject of the first section of this chapter. The second section deals with the contracts between gods and mortals and the ways in which the latter could gain the favour of the former.

<sup>45</sup> KBo 18.153 Obv. 2.

<sup>46</sup> I am unable to specify the exact meaning of this *šara dā*.

<sup>47</sup> See introduction to KBo 18, VII.

<sup>48</sup> S.R. Bin-Nun, *The Tawananna in the Hittite Kingdom*, TdH 5, 1975, 183: “Who supplied the queen with the gold and the precious materials that were needed for these donations? Building a statue must have incurred huge expenses. So far, no text has given us any information about this most important point.” Incidentally it is questionable whether the text KUB 22.70, referred to by this passage, should be dated prior to Puduhepa.

<sup>49</sup> Probably larger amounts of nuggets or ingots of precious metals known from such temple inventory texts as KBo 2.1 (CTH 509), in which mention is also made of people responsible for guarding them, could have come from war booty and tributes which, for example, were agreed on by treaty. KBo 2.1 i 26 f. ... *A-NA KÜ.BABBAR-kán GUŠKIN* (27) *e-eš-zi* = “at the head of the silver (and) gold stands Iyarapiya.”

## A. The character of the gods

Like the ritual texts, the descriptions of festivals and the so-called *Dienstanweisungen*, the prayers constitute a source of information on the character of the gods of the Hittites. A great many texts make it abundantly clear that the gods were expected to be satisfied and hence in their actions to be favourably inclined towards mortals, provided all their material desires were regularly fulfilled. Negligence or remissness in this respect on the part of mortals is the cause of all the misery and misfortune on earth. Since there are no differences regarding this between, for example, the fourteenth and the twelfth century, a precise dating of the texts cited here is not of great importance. It should be noted at the outset that the king and queen, but especially the king, are given the country of the Stormgod to rule well over it on behalf of the latter and consequently they are positioned between the mortals and the gods, charged with all the resultant responsibilities, but also protected against all who threaten their position<sup>50</sup>.

A heavy burden must be borne by the king and queen, for regularly in prayers, which resemble a plea for the defence, they must defend their behaviour before the gods and thus ensure that the country can exist in prosperity. Little is known of the attitude of private individuals toward the gods, because the only extant sources of a religious nature are exclusively state documents containing prayers of princes, kings and queens<sup>51</sup>. We do know from the Plague Prayers of Muršili II that man is considered a sinner who, by confessing he has sinned, can restore peace to the hearts of the gods, just as a servant can make reparation to his master by confessing. Precisely because of the anthropomorphic character of the gods, the comparison servant – master and king – god can be carried very far.

<sup>50</sup> IBoT 1.30 first translated by A. Goetze, review of IBoT, *JCS* 1, 1947, 87-92 (p. 90f.). For further literature see Ph.H.J. Houwink ten Cate, “Hittite Royal Prayers”, *Numen* 16, 91. “May the Labarna-king be loved by the gods! The country belongs to the Stormgod, heaven and earth and the people belong to the Stormgod. He made the Labarna-king custodian and gave him all of the land of Hatti. May the Labarna-king rule the entire country with his hand. Let the Stormgod crush those who should harm the person of the Labarna-king and his territory”. In the old ritual text KUB 57.63+ ii 6 ff. preserved in young Hittite script (cited by F. Starke, *Die Funktionen der dimensionalen Kasus und Adverbien im Althethitischen*, StBoT 23, 1977, 62 and 102, mentioned earlier by E. Neu, *Interpretation der hethitischen mediopassiven Verbalformen*, StBoT 5, 1968, 48, 134 and 201), we see a similar conception of the duty of the king (and the queen): “May the neighbouring hostile countries be destroyed by the hand of the Labarna ... Let, however, the country of Hatti prosper (lit. ‘graze’) in the hand of the Labarna and the Tawananna ... and let it become wide”.

<sup>51</sup> Also the protocol texts, which contain most information on the daily life of the ordinary people, provide any further data on the human-god relationship.

Just how anthropomorphic the gods are is illustrated by the human traits they reveal and by the belief that the characters of gods and mortals are exactly identical<sup>52</sup>. Their end, however, is different: "Life is linked with death and death with life. A man cannot live forever; the days of his life are numbered<sup>53</sup>."

Naturally the mythological texts are the best source for getting to know the human nature of the gods, because myths try to explain the earth as it is. In them the gods act just like ordinary people and are beset with all the earthly problems such as family quarrels and intrigues.

The limited scope of this chapter does not admit of a discussion of all the similarities between mortals and gods<sup>54</sup>. But the numerous details known about the care of the gods in the temples where they lived can help us gain some insight into daily life of the Hittites, for it is plausible to assume that the gods were cared for according to the pattern also observed by the mortals. This is attested by a combination of two texts<sup>55</sup>: "And they let these gods drink from a large goblet and they make libation from a large goblet. And when they (the gods) have satisfied their thirst, they go to bed". The second text relates what happens in the morning: "When it grows light on the second day, they wash the Stormgod", whereafter the anointing with fine oils certainly follows, as, inter alia, in KUB 9.28 iv 7 f. Finally the god is clad in a fine garment and then he can be diverted with music and dance while partaking royally of food and drink.

It is difficult to trace whether the character of the gods tended to become more anthropomorphic with the passage of time because of the almost total lack of any relevant texts, other than mythological ones, from the Old and Middle Hittite periods which would make possible a comparison with the much more numerous texts from the New Hittite period. Specifically the vows and prayers in which the relationship between mortals and gods is so intensely manifest date mainly from later periods of Hittite history. The way in which the gods are represented in concrete form can hardly answer any question as

<sup>52</sup> KUB 13.4 i 21 f. (CTH 264): "Is the nature of men and gods perhaps different? No. Especially in this respect (i.e. cleanliness) different? No. Their nature are exactly alike." (Cf. E.H. Sturtevant/G. Bechtel, *A Hittite Chrestomathy*, 1935, 148 f.). This text containing instructions for the temple staff probably dates from roughly the same time as the votive texts.

<sup>53</sup> Prayer of Kantuzzili KUB 30.10 Obv. 20 f. It should be borne in mind that the king who dies as reigning monarch and the queen are said to "become god". Although offerings were made to them, inter alia during the AN.TAH.ŠUM festival and the *nuntarriyašha* festival (see H.G. Güterbock, "Religion und Kultus der Hethiter", in: G. Walser, *Neuere Hethiterforschung*, 1964, 54-73 (p. 67<sup>59</sup>)), they were looked upon as very important forebears rather than as really having divine power.

<sup>54</sup> For information on this point, see, inter alia, A. Goetze, *Kleinasien*<sup>2</sup>, 130 ff. and G. Steiner, *RLA* 3, 1957-1971, 547 s.v. Gott.

<sup>55</sup> KUB 55.65 iv 43 ff. (CTH 772) and KUB 7.20 Obv. 15 f. (CTH 475): H. Ehelolf, "Zum hethitischen Lexikon", *Kl. F.* 1, 1927, 137-160 (p. 138 f. and 145).

to possible developments in the direction of more anthropomorphic gods. No chronological order can be established in the manner of representing a god as fetish, as animal<sup>56</sup>, and as human being<sup>57</sup>. These three forms of expression continued to exist alongside each other. We must bear in mind that on the earliest Kültepe seals the gods are already portrayed as humans, while the most impersonal *huwaši*-stone even as late as Tuthaliya IV could occur as statue of a god, even though during cult reforms under this king alterations to the existing "statues of gods" were made whereby an iron bull was placed next to a *huwaši*-stone in the temples for various Stormgods and three solar discs representing the Sun-goddess of Šanatiya were replaced by a statue of a sitting woman. Since at the same time, and conversely, a *huwaši*-stone (and?) a man (as statue) representing the Stormgod of Wattarwa were replaced by an iron bull, we must assume that the reason for the replacement was other than a development from fetish via zoomorphic to an anthropomorphic object. The popularity of a certain god, the state of repair of the "cult statue" or the financial means of a given temple are more plausible reasons for replacement.

The replacement of mountain, river and source gods, on the contrary, does reveal a trend toward a more anthropomorphic representation, e.g. male statues for mountain and river gods and female statues for source goddesses. Naturally the site of the cult statue influenced its outward appearance and the material of which it was made. For instance the mountain Malimaliya (KUB 7.24 Obv. 1 ff.<sup>58</sup>) was represented inside a temple by an iron statue of a man with eyes of gold and standing on an iron lion, but outside on a rock by a *huwaši*-stone<sup>59</sup>. L. Rost<sup>60</sup> likewise concludes that no temporal distinction can be made between the various ways of representing a deity, even though she is of the opinion that such a trend would accord with the changing religious-historical conceptions in general. A development from

<sup>56</sup> O. Carruba ("Rhyta in den hethitischen Texten", *Kadmos* 6, 1967, 88-97, cf. also K. Tuchelt, *Tiergefäße in Kopf- und Protomengestalt. Untersuchungen zur Formgeschichte tierförmiger Giessgefäße*, IF 22, 1962, 49-55) has pointed out that not all vases formed in the shape of animals were necessarily representations of gods or cult objects, but could also have been non-religious, imaginative creations. The animal-shaped vases made of precious metals were undoubtedly used purely for cult purposes.

<sup>57</sup> First placed in this sequence by H.G. Güterbock, review of *Bildbeschreibungen*, *Or.* 15, 1946, 482-496. The following could occur fetish: *huwaši*-stones (<sup>NA4</sup>Z1.KIN), *wakšur*-vases, clubs or weapons in general, horns and solar discs. As appears from, for example, KUB 38.37 iii? 9 f. (R. Werner, *Hethitische Gerichtsprotokolle*, StBoT 4, 56 f.) the latter could represent the Sun-goddess of Arinna when made of gold and the goddess Mezzulla when made of silver. The text states that offerings were made to these in the temple.

<sup>58</sup> H.G. Güterbock, review of *Bildbeschreibungen*, 491 f.

<sup>59</sup> Within the scope of this brief chapter, for further literature on *huwaši* reference may be made to: C.W. Carter, *Hittite Cult Inventories*, 1962, 26 ff.; M. Darga, "Über das Wesen des *huwaši*-Steines nach hethitischen Kultinventaren", *RHA* 84-85, 1969, 5-24; F. Imparati, "Una concessione di terre da parte di Tuthaliya IV", *RHA* 32, 1974, 5-209 (p. 118-137). For comments published later, see especially O.R. Gurney, *Some Aspects of Hittite Religion*, 1977, 25ff. and 36ff. and I. Singer, *The Hittite KILAM Festival* 1, StBoT 27, 1983, see indices 172, 175.

<sup>60</sup> L. Rost, "Zu den hethitischen Bildbeschreibungen I. Teil", *MIO* 8, 1963, 161-217 (p. 166<sup>28</sup> and 169).



“holy stone” to statue of a god would, for that matter, accord well with the change discerned by F. Starke, namely a god – mortal relationship formerly conceived of as personal tends to become a more distant, submissive attitude of mortal to god, as reflected in the oft-recurring epithets for the gods, “my lord” (EN-YA) or “my lady” (GAŠAN-YA)<sup>61</sup>.

A complicating factor in the assessment of statues of gods lies in the circumstance that really our only basis for it is the cult inventory texts which mark the said changes. And since the majority of these texts must be dated to the reign of Tuthaliya IV at the end of Hittite history, they probably do not reflect the actual situation in the preceding centuries. Admittedly there are enough descriptions of festivals and ritual texts written in the old ductus, but they provide no data for a delineation of the god – mortal relationship in the Old Hittite age.

The major difference between the gods and the mortals is revealed specifically in certain mental qualities which render the gods superior. This mental superiority manifests itself in (*parā*) *handandatar*, “the divine rule” which the gods can display. Through this quality, already treated in detail by, inter alia, F. Sommer/H. Ehelolf<sup>62</sup>, A. Goetze<sup>63</sup> and O.R. Gurney<sup>64</sup>, the mortal can become entirely subservient to the god. In exceptional cases the mortal can also, if he is *parā handant-*, be led by the god in such way that he does not deviate from the right path and knows how to avoid the mistakes normally made by mortals, as Hattušili III writes of himself<sup>65</sup>. A terrifying, blinding divine appearance is called *hatugatar*, which G. Furlani terms an important distinction between god and mortal<sup>66</sup>.

The anthropomorphic conception which mortals have of the gods understandably leads to the belief that the gods speak a language of their own which differs from the ordinary everyday language of the Hittites. Unfortunately, unlike in the Greek texts in which the gods have a different word for a certain

<sup>61</sup> F. Starke, “Halmašuit im Anitta-Text und die hethitische Ideologie vom Königtum”, *ZA* 69, 1979, 64<sup>+33</sup>. In my view it is questionable whether such a theological change can be inferred from the texts. In any case the so-called ‘old gods’ were not represented differently than the ‘new gods’.

<sup>62</sup> F. Sommer/H. Ehelolf, *Das hethitische Ritual des Papanikri von Komana*, *Boghazköi-Studien* 10, 1924, 30 f. where the meaning is compared circumspectly with the Latin ‘numen’.

<sup>63</sup> Hatt., 52 ff. and A. Goetze, *Kleinasien*, 146.

<sup>64</sup> O.R. Gurney, *Hittite Prayers of Mursili II*, *AAA* 27, 1940, 3-163 (p. 76 f.).

<sup>65</sup> The most instructive passage pertaining to *handandatar* etc. is Hatt. i 36-50. Gurney’s (O.R. Gurney, *Hittite Prayers...*, *AAA* 27, 76f.) explanation for the problem that a god could likewise be *parā handant-* is that both humans and gods can be inspired by divine power.

<sup>66</sup> G. Furlani, *La religione...*, 24.

bird than the mortals<sup>67</sup> or in which mention is made of the gods’ word for a herb<sup>68</sup>, this special language can only be deduced from other names and/or epithets of the gods in the Hittite and proto-Hittian languages.

In KUB 8.41 ii 2 f. for example: “For mankind you (are) Tahattanuiti, among [the gods] the mother of the source, the queen”, and in 5 f.: “For mankind you (are) Wašezzili, among the gods the lion, the king<sup>69</sup>”. At the beginning of the year the gods of heaven and earth assemble in the house of the Stormgod to determine the events of the newly-born year<sup>70</sup>. Nevertheless mortals consider them dependent on the care taken of them by humans. In a desperate attempt to avert the ruin of the Hittite people, Muršili II warns the gods in one of his Plague Prayers<sup>71</sup> that if they continue to allow people to die, then presently there will be no one left to take care of the gods and thus they will create problems for themselves. The Telipinu myth shows how hunger can be a concrete problem for the gods, for in it the disappearance of the god Telipinu resulted in both mortals and gods starving to death<sup>72</sup>.

<sup>67</sup> Hom. Il. E 290 f.: ὄρνιθι λιγυρῇ ἐναλίγκιος, ἦν τ’ ἐν ὄρεσσι / χαλκίδα κυκλήσκουσι θεοί, ἄνδρες δ’ ἐκὺμινδιν.

<sup>68</sup> Hom. Od. κ 305: μῶλυ δέ μιν καλέουσι θεοί...

<sup>69</sup> The examples have been taken from J. Friedrich, “Göttersprache und Menschengsprache im hethitischen Schrifttum”, in: *Fs. A. Debrunner*, 1954, 135-139.

<sup>70</sup> KUB 36.97. Cf. H. Otten, “Ein Text zum Neujahrsfest aus Boğazköy”, *OLZ* 51, 1956, 101-105. This assembly was probably held during a new year festival. O.R. Gurney (*Some Aspects...*, 39) mentions a like assembly at a festival in honour of Telipinu.

<sup>71</sup> First prayer, KUB 14.14+ ii 24 ff. Cf. A. Götze, “Die Pestgebete des Muršiliš”, *Kl. F.* 1, 1929, 161-251 (p. 174 f.).

<sup>72</sup> In this context it is understandable that the gods were also subject to fear (KUB 28.4 ii 21). In general, for that matter, both gods and mortals were subject to the same limitations issuing from their dependence on ‘nature’, which could become temporarily disorganised by the incapacitation of a god operating in a sub-area. This incapacitation could be caused by physical mutilation, defilement or witchcraft. The magical manipulation needed to effectuate recovery is the same for the (statue of the) god and for mortals (cf. V. Haas, *Magie und Mythen im Reich der Hethiter*, 1977, 136 ff.). Evidence of the enchantment, bewitchment of a god is contained in KUB 5.6+ iii 18ff., an oracle text from the time of Muršili II or Hattušili III, in which two women perform rites to protect the gods against bewitchment (A. Ünal, *Hattušili III*, *TdH* 3, 1974, 168 f.).

## B. The contacts between gods and humans

In addition to the assembly of the gods<sup>73</sup> noted above, other gatherings were regularly held to discuss requests made by human beings. Many prayers make mention of such meetings<sup>74</sup>, usually in connexion with a request of the person who addresses the prayer to a certain deity, asking him to broach the subject in the assembly of the gods.

In the prayer of Muwatalli to the Stormgod *pihaššašši*, mention is made of a *tuliya*<sup>75</sup>, with as explanation "place of the meeting, at which place the gods assemble". *Tuliya* probably also occurred in a damaged passage in a prayer of Puduhepa to the Sun-goddess of Arinna<sup>76</sup>: "Will you ask the life [of Hattušili your servant, in the meeting] of all the gods. May your reque[st] be received [fa]vourably". The clearest passage about the function of the *tuliya* occurs in the prayer of Hattušili and Puduhepa to the Sun-goddess of Arinna<sup>77</sup>: "and (if) some god or other is called upon to concern himself with that evil matter, then the Stormgod and the (other) gods will assemble at a certain moment and if someone speaks of that evil matter in the assembly the Sun-goddess of Arinna must ..., etc."

The prayer is the most direct and most discrete line of approach from a mortal to a god. But if someone cannot, or dare not, ask one of the upper gods to argue his case in the assembly of the gods, he can ask another god to intermediate and to pass on his message<sup>78</sup>. This occurs only twice in the votive texts, i.e. in KBo 13.72 Rev. 9 f.: "If you mount Tapašunuwa, [intervene] for me with the Stormgod of Heaven, (and) I shall defeat ... (and) for the mountain I ... then to the mountain will I 1000 [...]".

A very manifest request for the intervention of the bull Šeri with all the gods is to be found in the aforementioned prayer of Muwatalli to the Stormgod *pihaššašši*<sup>79</sup> "Šeri, my lord, bull, appointed<sup>80</sup> by

<sup>73</sup> Such an assembly is termed *tuliya*. It can be held in heaven, or, as appears from KUB 21.19+, in the temple of the Stormgod of Nerik (see V. Haas, *Der Kult von Nerik*, 1970, 47<sup>1</sup>). Another possible site for this assembly is a temple in Hattuša, since this city is so designated in KUB 21.19+ iv 25. Information on *tuliya* is given by G.M. Beckman, "The Hittite Assembly", *JAOS* 102, 1982, 435-442.

<sup>74</sup> Not in the earliest known prayer, that of Kantuzzili (KUB 30.10). The quotations from the prayers cited here, all from the so-called Empire period, are a selection.

<sup>75</sup> KUB 6.45+ iii 11 f.

<sup>76</sup> KUB 21.27+ ii 28 f.

<sup>77</sup> KUB 21.19+ iv 15 ff.

<sup>78</sup> Intermediation was not a typical Hittite phenomenon which did not occur in Mesopotamia (cf. after H.G. Güterbock: Ph.H.J. Houwink ten Cate, "Hittite Royal Prayers", *Numen* 16, 88 f.).

<sup>79</sup> KUB 6.45+ i 33/36 f.

the Stormgod of Hatti, proclaim to the gods these words which I utter as prayer and may the lord gods hear these words as prayer, the lord gods of heaven and earth".

The second example from the votive texts is KUB 15.1 ii 28 ff.: "And if for me you, O 2 Šarrumanni-s and 1 Allanzunni, you who from the womb of the god are sprung, if for me you listen to this matter and tell (it) further to Šarruma, etc<sup>81</sup>."

Finally, in her prayer to the Sun-goddess of Arinna (KUB 21.27+, CTH 384) Puduhepa makes an emphatic call on lower-ranking gods to carry her plea to the Sun-goddess of Arinna and also to her spouse, the Stormgod of Nerik. In succession the goddesses Lelwani, Zintuhi and Mezzulla are invoked and finally the Stormgod of Zippalanda, son of the Sun-goddess and the Stormgod, literally to put in a good word for her with them.

There is no mention in the Hittite texts of the gods having fulfilled a vow or heard a prayer. Only indirectly can, for example, the passing of an illness, a victory over the enemy and the continued existence of the king indicate that the gods approve of the gifts and the religious actions promised in the vows. The feature of the prayers is the desire of the mortals to hear from the gods just how they have sinned and transgressed the rules agreed upon, thus bringing down misfortune on themselves. Often, moreover, it must first be made known to which god in which place can be ascribed the cause of the misery. Both questions can be answered by making (often many) oracular inquiries<sup>82</sup>. The gods can reveal their opinion both at request and unsolicited<sup>83</sup>. In addition mortals can try to provoke a god into making a pronouncement<sup>84</sup>.

The most direct line of approach between gods and mortals is revelation through a dream in which the god makes known his will without the intervention of a third party<sup>85</sup>. From various prayers in which

<sup>80</sup> Meaning of *piran tiyant*- uncertain.

<sup>81</sup> The request to be heard occurs in both vows and prayers. In the votive texts, a valuable ear is sometimes promised to the god for hearing.

<sup>82</sup> There is no opportunity here to discuss oracles in greater depth. Some comments on them are made in the section on the places where the vows or dreams occur.

<sup>83</sup> Unsolicited, the gods express themselves specifically through omens. When so requested, they express their opinion through oracles.

<sup>84</sup> Incubation in a temple was a means of contacting the gods in dreams.

<sup>85</sup> See especially *Dreams*. In the votive texts, repeatedly a god requests something of a dreamer. The remark of G. Dossin, "Une révélation du dieu Dagan à Terqa", *RA* 42, 1948, 125-134 (p. 133) that it is a typical feature of the Semitic religion that mortals can easily come into contact with the gods through dreams is, in any case, also applicable to the Hittites. Cf. A. Archi, "The propaganda of Hattušiliš III", *SMEA* 14, 1971, 185-215 (p. 190): "The theme of dreams as a means of communication between the divinity and human beings is fundamental to hittite religious experience."



the gods are asked to open their hearts and souls and to reveal their opinions we know that third parties acted as intermediaries between the gods and mortals. In the prayer of Kantuzzili<sup>86</sup>: “Would that my god might now freely open his heart (and) soul to me and [tell] me my fault so that I might learn about it! Either let my god speak to me in a dream! Would that my god would open his heart to me and tell [me] my [fau]lt so that I might learn about it! Or let the sibyl<sup>87</sup> tell me, [or] let the Sun-god’s seer<sup>88</sup> tell [me] from the liver (of a sheep)”.

Comparable to this is KUB 24.3+ ii 19-22, a prayer of Muršili II<sup>89</sup>: “Now, O Gods, whatever sin you see, either [let] a man of god<sup>90</sup> come and declare it or [let] the old women<sup>91</sup>, the seers<sup>92</sup>, [(or) the augurs<sup>93</sup> determine it] or let men see it in a dream”.

The same three possibilities but in roughly the opposite order are mentioned in the second Plague Prayer of Muršili II (KUB 14.8+ Rev. 41 ff.)<sup>94</sup>: “... wenn auch aus irgendeinem anderen Grund das Sterben herrscht, so möchte ich ihn entweder im Träume schauen, oder er soll durch ein Orakel festgestellt werden, oder ein Gott begeisterter<sup>95</sup> (7) soll ihn nennen, oder was ich allen Priestern<sup>96</sup>

<sup>86</sup> Translation of A. Goetze, ANET<sup>3</sup>, 1969, 400 (KUB 30.10 Obv. 24 ff.).

<sup>87</sup> MUNUS<sup>87</sup>ENSI.

<sup>88</sup> LÚ<sup>88</sup>AZU.

<sup>89</sup> Translation of O.R. Gurney, *Hittite Prayers...*, AAA 27, 27.

<sup>90</sup> DINGIR.MEŠ-ni-ya-an-za, here without determinative. The person connoted by the Sumerogram LÚ<sup>90</sup>DINGIR-LIM-niant or DINGIR.MEŠ-niant (Hitt. \*šuniyant) is translated as “Enthusiasmierter” by A. Goetze (*Kleinasien*, 147): “someone who becomes one with the god to such a degree that he feels him within himself and consequently can reproduce the opinion of the god”. Earlier A. Götze (“Die Pestgebete...”, *Kl. F.* 1, 233) had suggested “Gottbegeisteter(?)” as translation. In O.R. Gurney (*Hittite Prayers...*, AAA 27, 89 and 154): “man of god”, “ecstatic(?)” with as commentary: “There is no further evidence for the activity of this person”. Evidently Goetze’s opinion is that anyone can at a certain moment attain the necessary level of ecstasy and consequently reproduce the opinion of the gods, whereas O.R. Gurney would seem to favour a professional medium. Neither author, however, has taken into consideration the passage from the Telipinu text (KBo 3.1+ ii 32-33) cited earlier by H. Ehelolf, “Hethitisch-akkadische Wortgleichungen”, *ZA* 43, 1936, 170-195 (p. 177) in which *šunan antuhšeš* gives warning of the murders in the royal family, literally “people of the gods”, “sachlich gewiss identisch mit dem LÚ<sup>91</sup>DINGIR-LIM-ni-an-za,” etc. H.A. Hoffner, “An English-Hittite Glossary”, *RHA* 25, 1967, 7-99 (p. 71) translates *šunan antuhšaš* and LÚ<sup>92</sup>DINGIR-LIM as “prophet”. Unfortunately this single passage does not suffice to further delineate the role played by these possible prophets among the Hittites and to compare them, for instance, with prophets in Mari and Israel (for literature see F. Ellmermeier, *Prophetie in Mari und Israel*, 1977, 224 ff.). In any case, the qualification added to \*šuniyant by A. Kammenhuber (*Orakelpraxis...*, TdH 7, 197), namely “nur bei Muršiliš II”, (with on p. 24 the comment that the *šalliš* LÚ<sup>93</sup>ŠU.GI under Muwatalli can be identified with the \*šuniyant under Muršili and the MUNUS<sup>94</sup>ENSI under Kantuzzili) would not seem to be completely correct. In the above, account has not been taken of the fact that the MUNUS DINGIR-LIM also occurs twice in Hittite texts. Hence a prophetess is possibly also attested.

<sup>91</sup> MUNUS.MEŠ<sup>91</sup>ŠU.GI.

<sup>92</sup> LÚ.MEŠ<sup>92</sup>AZU.

<sup>93</sup> LÚ.MEŠ<sup>93</sup>MUŠEN.DÙ.

<sup>94</sup> Translation by A. Götze, “Die Pestgebete...”, *Kl. F.* 1, 219.

<sup>95</sup> LÚ<sup>95</sup>DINGIR-LIM-ni-an-za.

auftrag, da sollen sie sich auf reinem (Bette) erschlafen”. The prophetic value of dreams and omens is of great importance, as is attested by KUB 15.2 Rev. 5ff.<sup>97</sup>: “Wenn dem König Sterben vorausbestimmt ist (?), ob er es im Traum schaut oder es ihm aus den Fleischorakeln [ode]r Vogelorakeln angezeigt wird, oder ob ihm (sonst) irgend ein böses Omen für Tod vorher geschieht, [so] (ist) dies das Ritual da[für]”.

Only MUNUS<sup>98</sup>ENSI and LÚ<sup>99</sup>SANGA, not the other religious officials LÚ<sup>100</sup>AZU, LÚ<sup>101</sup>DINGIR-LIM-niyant, MUNUS<sup>102</sup>ŠU.GI, and LÚ<sup>103</sup>MUŠEN.DÙ occur a few times in the vows where they connote “explainer of dreams” and “priest”<sup>98</sup>. This is further evidence that the votive texts do not constitute a genre wherein occurs the divine reaction to what is promised, which then has to be interpreted by functionaries.

Sometimes in dreams mortals are plainly told that they are expected to give something, or they do so of their own free will in order to propitiate the gods. The dissatisfaction of the gods because of an unfulfilled vow can be expressed later, when an oracular inquiry reveals such as the reason for the gods’ anger. It appears from KBo 2.2 iii 10 ff.<sup>99</sup> that the “Sun-goddess of Arinna of the youth” is angry “because of the vows promised objects”. An accommodation proposed by means of an oracular inquiry, which suggests a penalty and a supplementary offering, is not deemed satisfactory. Unfortunately the rest of the text has not been preserved.

Comparable attempts to persuade the gods to be content with a promise to do what is asked, though some time will pass before this occurs, are also known from the prayers and the votive texts. In the second Plague Prayer of Muršili II<sup>100</sup> the king requests permission to postpone (or cancel) the offerings to the Mala river because he is still on his way to it: “(As for) the offerings to the river Mala that were established (as a cause) in connection with the plague – since I am now on my way to the river Mala, acquit me<sup>101</sup> of that offering to the river Mala, O Hattian Storm-god my lord, and you gods, my lords! The offering to the river Mala I promise to make, I promise to complete it properly” etc.

<sup>96</sup> LÚ.MEŠ<sup>96</sup>SANGA.

<sup>97</sup> H.M. Kümmel, *Ersatzrituale...*, StBoT 3, 70 f.

<sup>98</sup> For information on most of the officials mentioned above, reference can be made to the publication of A. Kammenhuber, *Orakelpraxis...*, TdH 7, 119 ff. and F. Pecchioli Daddi, *Mestieri, professioni e dignità nell’Anatolia ittita*, 1982.

<sup>99</sup> See also the comment on this text at <sup>m</sup>Katapa-DINGIR-LIM in PART ONE Chapter 9.

<sup>100</sup> Text in A. Götze, “Die Pestgebete...”, *Kl. F.* 1, 214 f. Translation of A. Goetze, ANET<sup>3</sup>, 1969, 395.

<sup>101</sup> The verb *appan tarna-* can equally well mean ‘postpone’, ‘defer’ (HE Erg. 2, 1961, 25).

Somewhat comparable to this is the votive text KUB 15.1 ii 13-17 in which the queen asks Šarruma to ward off evil from the king as long as she is engaged in making the offerings and until such time as she shall have completed making the offerings which she swore under oath to make because of an oracle. The queen does not specify the span of time and one cannot avoid the impression that she is deliberately procrastinating. This may also be the case in the same column of the same text (lines 32-34) where the queen asks that no evil word may reach her husband as long as he is engaged in making the promised offerings. This element of bargaining with the gods is most marked in the oracular inquiries, but a description of them falls outside the scope of this chapter.

### 3. The places where the vow or dream occur

Damages to the text often render it impossible to deduce where the dream or vow described took place. Nevertheless it is striking that only once<sup>102</sup> is mention made of a dream or vow of the queen in Hattuša as compared with once or more often in the following cities: Alalah, Haša[...], Hurma, Iyamma, Katapa, Laiuna, Manayara, Mušunipa, Šamuha, Uda, Urikina, Ušša, Utruna, Zithara. In the texts discussed here, therefore, the place where the king dreams or makes a vow is never mentioned, which is remarkable in view of the fact that in the texts of other genres<sup>103</sup> dreams of the king are mentioned, for example in Ankuwa<sup>104</sup>, Kienta<sup>105</sup> and Tiliura<sup>106</sup>. If no city is named, we may probably assume that the dream or the vow of the king or queen occurred in Hattuša<sup>107</sup>.

With the exception of Alalah, Haša[...], Hurma, Mušunipa and Uda, the queen spent the night in a palace or temple in all the other above-mentioned places, since she had a dream there<sup>108</sup>. In view of the publications of descriptive geographical inventories<sup>109</sup> only marginal notes are given for the cities in question. The text passages which speak of "the god of ..." are not listed, since probably the god referred to often had a temple in cities other than the one specified.

<sup>102</sup> KUB 15.24 i 9 where *kišan IK-RU-UB* can be restored.

<sup>103</sup> Oracle texts, with the exception of KBo 23.113, a religious text containing donations to cities.

<sup>104</sup> KUB 49.90:4.

<sup>105</sup> KBo 23.113 iii 12'.

<sup>106</sup> KUB 5.11 i 1.

<sup>107</sup> As in KUB 22.69 ii 4, where the king has a dream in the temple of Kubaba (and not the queen, as stated in HW<sup>2</sup>, 292).

<sup>108</sup> Possibly with the exception of Iyamma.

<sup>109</sup> H. Ertem, *Boğazköy metinlerinde geçen coğrafya adları dizini*, 1973 and RGTC 6. For texts from the time Hattušili III, mention should be made of the geographical overview of A. Ünal, *Hattušili III*, TdH 3, 185 ff.

*Iyamma* (KUB 15.1 ii 6):

It is possible that the queen did not have the dream in Iyamma, but in Urikina where, perhaps the queen recalled in a dream the impressive event which took place in Iyamma. The parallel with Laiuna in 37 ff. could indicate this. In any case one may assume that Iyamma, where there was at least an É<sup>NA4</sup>KIŠIB in the time of Telepinu and a É<sup>tarnu</sup> in the time of Hattušili III, was located in the vicinity of Šamuha<sup>110</sup>.

*Katapa* (KUB 15.6 ii 10 (fr.), KUB 15.12 i 7' and 11'):

This cultic center, famous in both the Old and New Hittite periods, was located a day's journey probably to the east of Hattuša. It had in any case a winter palace of Muršili II (KUB 19.37 ii 38 and KUB 5.4 iii 3) and also a palace of the queen, a palace of the forefathers, a storage house and a building where tablets were inscribed (KBo 9.72). I have found no evidence to attest the view that from the votive texts it can be inferred that there was a winter residence of the royal family in Katapa<sup>111</sup>. Indeed the vows could very well have been made during one of the many religious festivals celebrated in Katapa, e.g. the *nuntarriyašha* festival in the autumn when the king returned from his campaigns (KUB 9.16 i 1 ff. and KUB 10.48 ii 11 ff.), the regular festivals and the thunder festival (KUB 5.4 iii 4), the AN.TAH.ŠUM festival (Katapa is mentioned, inter alia, in KBo 10.20 i 13) and an unspecified festival (KBo 2.12), etc<sup>112</sup>.

Under Muršili II Katapa took the place of Nerik, lost to the Gašga, during the *nuntarriyašha* festival. There are indications that the vows, whether or not made in dreams, were most often made in Hattuša or elsewhere during religious festival journeys, namely:

1. Explicitly the statement that a vow was made (to Šaumatar) during the torch festival is to be found in KUB 15.19 Obv. 11 ff., with in line 14, in a severely damaged passage, the statement that during the f[estiv]als in Mušunipa the queen probably made a vow or addressed a prayer, to a deity on behalf of the king. Likewise in KUB 15.1 ii 45 it is said that in the days of the torch festival the queen in a dream addressed a prayer and made a vow to the "queen of Tarhuntašša".

2. Indirect indications are to be found in KUB 15.24 i 1 ff. where mention is made of the regular festivals and where, on the day (?) that there was a *šalli aššeššar*, a great meeting, the queen made a

<sup>110</sup> The mention of KUB 41.55 Obv. 4 in H. Ertem, *Boğazköy... coğrafya adları dizini*, 56 is based on an error. Read: Iyaninna.

<sup>111</sup> Thus H. Otten/V. Souček, *Ein althethitisches Ritual für die Königspaar*, StBoT 8, 1969, 104.

<sup>112</sup> As I. Singer demonstrated (*The Hittite KILAM Festival* I, StBoT 27, 35), KBo 2.12 does not belong to the KILAM festival, as was hitherto assumed (see CTH 627, 15).

vow to the Stormgod of Hatti. KUB 15.28+ ii 14 also contains mention of a *šalli aššeššar*. In column iii of this same text it is possible that protection for the king is requested “until I shall have ended the autumn festivals.” Since in principle the *šalli aššeššar* took place in the *halentuwa*-house in one of the cities visited during the celebration of the AN.TAH.ŠUM festival and the *nuntarriyašha* festival, this indicates a vow made during a festival (journey). In the fourth column of KUB 15.24 mention is made of the Lord of the KILAM festival, in what for the rest is an obscure text<sup>113</sup>. The fact that the promise to initiate festivals is made in some texts, for example KUB 15.14 and 15.21, says nothing about the moment when the vow was made, nor does the vow to celebrate the *purulli* festival in Hakmiš and/or Nerik<sup>114</sup>.

Laiuna (KUB 15.1 ii 38):

This city, so far mentioned only in this text, with also the mention of the gods Šarruma of Laiuna (in 37 and 41) and [Š]anda of Laiuna (in iii 4'), must have been located in Kizzuwatna according to E. Laroche<sup>115</sup>. The text mentions a *ḫarnu* where the queen saw the event take place in a dream, hence it is plausible to assume there were lodgings in Laiuna where the queen could spend the night and have this dream. In any case there was a Šarruma sanctuary, as in Uda and Urikina.

Manayara (KUB 48.123 iv 13 (fr.), 14)<sup>116</sup>:

This city, mentioned only in this text, lays at a relatively short distance from Kudupšašši, which likewise is not mentioned in any other text. The queen had a bad dream in Manayara, where she therefore very probably spent the night. She made a vow there to Ištar of Lawazantiya for the sake of the protection of the king and his armies during a campaign.

<sup>113</sup> It is more or less to be expected that the gifts for the goddess Lelwani, as named in Puduhepa's vow (KUB 15.17+) were presented while the king and the queen celebrated the “festivals of the third year” (H. Otten/V. Souček, *Das Gelübde...*, StBoT 1, 25 and 40<sup>118</sup>) and the other annual gifts at the end of the old, or beginning of the new, year. This knowledge does not help solve the question whether the vows were made during the festivals in Hattuša or elsewhere in the country.

<sup>114</sup> KUB 48.119 Obv. 3'-8'.

<sup>115</sup> In RGTC 6, 238 only Šarruma is mentioned as god in Laiuna. The Cilician god Šanda is mentioned by E. Laroche, “Le dieu anatolien Šarruma”, *Syria* 40, 1963, 277-302 (p. 293<sup>12</sup>). For proper names with Šanta see LPG, 136 f.

<sup>116</sup> Manayara is not mentioned in the index to KUB 48.

Šamuha (KUB 15.28+ iii 2' (fr.), KUB 15.30 iii 8', KUB 48.126:29' (fr.)):

For this famous cult city, see inter alia the publication of R. Lebrun, *Šamuha...* Despite its great importance as cultic center, Šamuha occurs relatively seldom in the votive texts. That the queen spent the night there is highly likely, since diverse festival ceremonies were held there and, moreover, there were several palaces. The well-known dream of Gaššuliyawiya<sup>117</sup> in which she saw Lelwani also occurred in Šamuha. In the oracle text KBo 16.97 Rev. 15, mention is made of the possibility that the god of Šamuha tells the queen to go to Šamuha.

Urikina (KUB 15.3 i 15; KUB 48.117:4; KUB 48.125 ii? 2'):

Only in the last of these texts is there a probable mention of a dream of the queen in Urikina, a city in the vicinity of Kummanni<sup>118</sup>. In Urikina Hattušili III had temples built in honour of Ištar<sup>119</sup>. Further, the city is known because of the renewal (there?) of the treaty between Ulmi-Tešup and Tuthaliya IV(?).

Ušša (KUB 48.118:1):

This city was located in the Lower Land and one of its princes is mentioned in a text of the Old Hittite period<sup>120</sup>. The queen is said to have had a dream there and Ušša is twice mentioned (lines 7 and 17) in the votive text. In KUB 54.70<sup>121</sup> Ušša is mentioned in connexion with a vow made by Urhi-Tešup. It was also in Ušša that Tuthaliya IV placed his high officials under oath<sup>122</sup>.

Utruna (KUB 48.119 Obv.? 9'; KUB 48.121:1)<sup>123</sup>:

In addition to the above-mentioned texts, this city also occurs in the oracle text KUB 6.15 ii 3 (CTH 582) and in the votive text KBo 27.60, in which vows on behalf of the king are said to have been made to Šaumatar and Ištar in consequence of what was most likely a dream of the queen in Utruna. In each of the first three texts<sup>124</sup> mention is made of an illness of the king in KUB 48.119 explicitly called the

<sup>117</sup> KBo 4.6.

<sup>118</sup> Cf. E. Laroche, “Le dieu anatolien Šarruma”, *Syria* 40, 294 and 297.

<sup>119</sup> KUB 21.17 iii 1'-20'.

<sup>120</sup> 2BoTU 12A iii 30'.

<sup>121</sup> In R. Lebrun, *Šamuha...*, 211.

<sup>122</sup> KUB 26.1+ (CTH 255).

<sup>123</sup> For Utruna, see especially G.F. del Monte, “Utruna e la festa *purulli*”, *Or. Ant.* 17, 1978, 179-192.

<sup>124</sup> Textual damage makes it impossible to discern why a vow was made for the king in KBo 27.60.

eye-disease cataract, probably of Hattušili's right eye<sup>125</sup>. Reference could possibly be made in KUB 6.15 ii 1' to the same disease with thereafter in line 3 mention of a dream of the queen in Utruna, though in a new section. Further research could possibly establish a relationship between the four texts. Since Utruna was only temporarily an important cultic center where, inter alia, the *purulli* festival for the Stormgod of Nerik was celebrated<sup>126</sup> we may assume that all texts in which a dream or an oracle occurs in Utruna and an illness of the king is mentioned date from the reign of Hattušili III and Puduhepa (for KUB 48.119, there is other proof as well). It is not certain, however, that the cult of Ištar of Šamuha and of Ištar of Lawazantiya (in KUB 6.15) disappeared from Utruna, as suggested by del Monte on the basis of the fact that Utruna does not recur in the Hittite texts<sup>127</sup>.

Zithara (KUB 15.28+ ii 2'; KUB 31.77 i 5; KUB 48.123 i 8'):

In this city, possibly located more southerly than the bend of the Halys river but not too far from Hattuša, there was in any event a palace where the king could spend the winter, as in Hattuša, Katapa and Ankuwa<sup>128</sup>. At any rate the queen spent a night there, as can be inferred from the second text: "... and the queen saw in the night of the offering of tears the following dream ..." It is likely that the other two texts speak of the same illness involving an *auli* of the king since, in both, Zithara is the place where a vow is made with a request that all may go well.

#### 4. *The gods invoked – the objective of their invocation*<sup>129</sup>

Allani	– the renewed growth of the grain
"	– the life of the king
"	– success on a campaign and return in good condition
Allanzun(n)i	– listening and telling further, the averting of evil
AMAR.UD of Laiuna	– ?

<sup>125</sup> See PART ONE Chapter 5 for the dating of this text.

<sup>126</sup> Muršili II appointed Katapa to replace Nerik which was captured by the Gašga. Later, Muwatalli appointed Utruna to replace Nerik. Under Hattušili III, Nerik regained its position of honour and the statue of the Stormgod of Nerik was returned there from Utruna. This can be inferred from KUB 42.100, cf. G.F. del Monte, "Utruna...", *Or. Ant.* 17, 181 f.

<sup>127</sup> G.F. del Monte, "Utruna...", *Or. Ant.* 17, 192.

<sup>128</sup> A. Archi, "Il dio Zawalli. sul culto dei morti presso gli Ititi", *AoF* 6, 1979, 81-94 (p. 91: KUB 5.3).

<sup>129</sup> In various cases the deity to whom the vow is made is unknown owing to textual damage. Some gods mentioned incidentally and not in connexion with vows are not included here.

DÌM.NUN.ME of Kummanni	– the king not being seized
DINGIR <sup>URU</sup> Arušna	– ?
DINGIR GAL	– ?
DINGIR GE <sub>6</sub>	– ?
DINGIR.MEŠ	– support for the king on campaign
Gulš	– ?
Gurwašu	– 100 years of life for the king
Hepat	– ?
Hepat of Kummanni	– health
Hepat of Uda	– the life of the king and twice a desire of the goddess herself
Išhara	– the life of the king
Ištar (of the battle?)	– the defeat of the enemy
Ištar of Alalah	– the revelation of what is concealed
Ištar of Lawazantiya	– the protecting and not disdaining of <i>iparwašha</i>
" "	– support for the king
" "	– the illness of the king
" "	– the successful conclusion of the matter concerning Šapla
" "	– the soft hand of the doctor
" "	– the protection of the king
" "	– the health of the king
" "	– not permitting evil things
" "	– keeping the evil death away from the king and the armies
Ištar LİL (of the field)	– ?
Ištar MÈ (of the battle)	– ?
Ištar? of Nineveh	– a campaign?
Ištar of Šahpina?	– the life of the king
Ištar of Šamuha	– the life of the king and queen
" "	– the protection of the king on a campaign(?)
" "	– the life of the king
" "	– lending support
Ištar – Hepat	– ?

Katahha	– the existence of Ankuwa
Kunniyawanni	– illness
<sup>KUŠ</sup> <i>kurša</i>	– not putting something into motion
LAMMA	– ?
NIN.GAL	– the healing of the king's feet
NIN.GAL of Kummanni(?)	– ?
Pirinkir	– the matter of the eagle
MUNUS.LUGAL of Tarhuntašša	– the well-being of the king
” ”	– the recovery of the right eye
Šarruma of Gallazzuwa	– ?
Šarruma of Laiuna	– the assault on the queen by young men
Šarruma of Uda(?)	– the life of the king and no dying in the army
Šarruma of Urikina	– the assault on the queen by young men
2 Šarrumanni-s	– listening and telling further, the averting of evil
Šarrumanni of Urikina	– ?
Šaumatari of Kaittana	– the life of the king
” ” (?)	– support and the breaking of opponents
” ”	– the well-being of the king
Šeri	– ?
<i>SIN</i>	– long years of the king
U	– ?
U AN-E	– the existence of Ankuwa
”	– the life of the king
”	– the defeat of the enemy
U KI.LAM	– ?
U of Nerik	– listening and in the army [...]
U of Nerik of the campaign	– the safe return home without hostilities
U of Zippalanda	– the existence of Ankuwa
U.GUR	– ?
UTU of Arinna (or the king)	– no evil shall afflict the king as long as the festivals last
UTU AN-E of Huhana	– permitting the king to live for years

Wanza	– encountering no one in the gateway
”	– admitting no enemy weapons
”	– the king must not die
”	– everything sound
”	– holding in front a protective shield
ZABABA(?)	– support
ZABABA of Urikina	– the life of the king
Zawalli	– the matter of Zawalli
”	– disease of the knees
The mountain Tapašunuwa	– intermediation with the Stormgod of Heaven

This list of gods and goddesses, whose assistance was invoked in the votive texts by the king queen or others, clearly demonstrates the complexity of the pantheon as revealed in all Hittite texts. Even in this limited genre of texts from a closely demarcated late period in Hittite history (approx. 1300-1200) the eclectic character of the Hittite pantheon emerges in full breadth. Moreover account must be taken of the fact that an Akkadogram or Sumerogram often covers a name with a Hittite pronunciation. The origins of the gods and goddesses can, in a number of cases, be deduced from linguistic evidence. Hattian: Kattahha; Hurrian: Allani, Allanzuni, Hapat, Išhara, Pirinkir, Šaumatari, Šeri; Originally Asian: Kunniyawanni, Zawalli; Hittite/Luwian: Gurwašu, <sup>KUŠ</sup>*kurša*.

Here we can bear in mind the postulation of E. Laroche: “On peut poser que toute figure du panthéon hittite sans attache locale à une montagne donnée est d’importation orientale<sup>130</sup>.”

Most of the cities in the above list, where the gods had their temple(s), are located in eastern Anatolia (Urikina, Kummanni, Uda, Lawazantiya, Laiuna) in Kizzuwatna-Hurrian territory, which is to be expected in view of the dating of most of the texts to the reign of Hattušili and Puduhepa. The influence of Puduhepa, herself born in Kizzuwatna is obvious.

It is quite evident from the diverse subjects of the vows that a certain god did not concern himself with a specific subject, but that the person who made the vow had his or her own reason for addressing a particular god, sometimes one of a particular place, and that often this depended on the place where

<sup>130</sup> E. Laroche, “Recherches sur les noms des dieux hittites”, *RHA* 46, 1946-47, 7-139 (p. 133).

the person was and possibly on the festival during which the vow was made. This conclusion is all the more remarkable if taken in conjunction with the fact that most of the extant vows were made by the same persons, one royal couple. The goddess invoked in the majority of the vows is Ištar of Lawazantiya, whose servant Puduhepa was prior to her marriage with Hattušili III<sup>131</sup>. Almost all the vows addressed to Ištar of Lawazantiya and Ištar of Šamuha are concerned with the life of the king, though vows are also made to other deities for the sake of the king's life.

The different place names associated with the same god indicate local variants of that god who, however, certainly must be deemed specific independent gods who were venerated as such. Moreover the independence of the larger or religiously more important cities within the Hittite realm meant that there was no question of a centrally-organised state religion<sup>132</sup>. For the faithful it must have been a real problem to ascertain which guise of a certain god must be approached in order to render possible the restoration of an originally good situation. In KBo 2.2 diverse oracular inquiries are answered in the negative before the exact identity of the wrathful god is discerned<sup>133</sup>. Naturally enough this problem is not stated explicitly in the votive texts, since vows were possibly addressed directly to the proper god after oracular inquiries had been made.

#### 5. The dating of the votive texts

The votive texts date from the period from Muwatalli up to and including Tuthaliya IV. In dating texts it must ever be borne in mind that the number of texts preserved from the Muwatalli and Urhi-Tešup reigns is relatively smaller than those of Muṣili II and Hattušili III<sup>134</sup>. Hence this factor weighs heavy in assessing the occurrence of certain genres and in determining, for example, the influence of the Hurrian religion on the Hittites. Nevertheless it would seem that the vows in the stricter sense, that is

<sup>131</sup> H. Otten, *Puduhepa. Eine hethitische Königin in ihren Textzeugnissen*, 1975, 133.

<sup>132</sup> Cf. H. Otten, in: *Religionsgeschichte...*, 106.

<sup>133</sup> In ii 23 is established that the Sun-goddess of Arinna is the cause of the king's illness. Various questions are asked and then from line 50 on an attempt is made to discover which Sun-goddess of Arinna is angry. It appears not to be the Sun-goddess of Arinna "who has her altar in Arinna", nor the Sun-goddess of Arinna "who is venerated in Hattuša", but "the Sun-goddess of Arinna of the youth".

<sup>134</sup> One probable reason for this is the removal by Muwatalli of the royal residence from Hattuša to Tarhuntašša. That there are few texts of king Urhi-Tešup is understandable, since he reigned only about five years.

those in which the gift is made only after a clearly stated condition, were recorded under Hattušili III in particular, with some under his son Tuthaliya IV<sup>135</sup>.

A few important aids to the correct dating are<sup>136</sup>:

1. the occurrence in a text of persons who can definitely be dated, albeit approximately;
2. historical and geographical data which can pertain to a specific period of time<sup>137</sup>;
3. linguistic data<sup>138</sup>;
4. the ductus of the texts and the forms of the signs<sup>139</sup>.

In addition the texts dealt with here yield assistance in the form of passages which point to a certain king or queen. The reason why a vow is made is also a useful indication. In the following, criteria 3 and 4 are not taken into consideration.

The chronological sequence of the texts dealt with is as follows:

1. KBo 9.96, possibly (+) KBo 8.63: This text dates from the time when, under king Muwatalli, Hattušili went on a military expedition to Amurru and Egypt and when he was king of Hapkiš(ša). The mention of the campaign against the countries of Amurru and Egypt removes any doubt on this point. Precisely who, however, promised to invoke Ištar and perform other acts of respects, Muwatalli or Hattušili, is difficult to say. Depending on the interpretation of GIN-ri in line 7, the following translations are possible:

- a) "If you gods – on that military expedition on which I My Majesty go forth – lend me support and I conquer the country of Amurru ... then I will ... Ištar – Hapat, etc."
- b) "If you gods – on that military expedition on which His Majesty goes forth – lend me support ... etc."

In a) GIN-ri would be written for the first person *iyahhari* which occurs only three times in Hittite texts<sup>140</sup>. Hence it is likely that GIN-ri = *iyattari* (3rd. pers.), which often occurs. The translation is in

<sup>135</sup> See PART ONE Chapter 6.

<sup>136</sup> A detailed treatment of the problems of dating and relevant data is to be found in: S. Heinhold-Krahmer et al., *Probleme der Textdatierung in der Hethitologie*, TdH 9, 1979.

<sup>137</sup> For example the occurrence of Išuwa, Amurru, Egypt, Tarhuntašša, etc.

<sup>138</sup> For example certain descriptions, the occurrence of glosswords and certain ideograms, grammatical peculiarities. For the problems involved in dating based on ideograms and gloss sign words, see inter alia C. Kühne, "Bemerkungen zu kürzlich edierten hethitischen Texten", *ZA* 62, 1972, 236-261 (p. 239).

<sup>139</sup> This criterion is only effective for texts which were written in periods widely separated and/or were frequently copied.

<sup>140</sup> E. Neu, *Interpretation...*, StBoT 5, 62. Moreover a Sumerogram with a Hittite complement in the first person does not occur in any text whatsoever.

that case b). One may then assume that the king makes the vow and the person is alternatively in the third and first form<sup>141</sup>.

But we can also take the words spoken in the first person to be those of Hattušili who refers to his brother, king Muwatalli, as <sup>D</sup>UTU-ŠI. It is well enough known from the Apology of Hattušili that he led troops from the land Hatti on a campaign against Egypt<sup>142</sup>.

Unlike what has hitherto been assumed it would now appear that, as second-in-command, Hattušili wishes to personally undertake the conquest of Amurru, which joined forces with Egypt shortly before the battle of Kadeš<sup>143</sup>. This would accord excellently with the political ambitions of Hattušili, as evidenced by his remarkably amicable treatment of the deposed king of Amurru. Bentešina, after his capture<sup>144</sup> and his restoration to the throne immediately following on the death of Muwatalli shortly after that same campaign instead of Muwatalli's *protégé* Šapili. This interpretation is not, in my opinion, incompatible with the fact that, inter alia, the Šaušgamuwa treaty states that Muwatalli defeated Amurru, since he was reigning monarch<sup>145</sup>.

What in KBo 9.96 Hattušili (or Muwatalli) did for or promised in Irqata<sup>146</sup> to Ištar of Nineveh is unfortunately not clear because of textual damage. There are no indications that here Ištar ordered him in a dream to go to Lawazantiya and fetch Puduhepa<sup>147</sup>. In any case KBo 9.96 can be dated in the year before the battle of Kadeš, or in the same year 1274 B.C. according to the latest chronological data<sup>148</sup>. There is nothing in the contents of the text which absolutely excludes KBo 8.63 from belonging to the same text. The god of Aru[na] in column iv line 5' is also mentioned by Muwatalli in his prayer KBo

<sup>141</sup> This interpretation of the text was given by GS II, 213: "Auf welchem Feldzug Meine Majestät marschiert – wenn dann ihr Götter mir beisteht und ich das Land Amurru besiege, etc."

<sup>142</sup> Hatt. § 9 (in the translation of H. Otten, *Die Apologie Hattušiliš III*, StBoT 24, 1981, 17): "Als es aber geschah, wie mein Bruder gegen das Land Ägypten zog, da führte ich die (Fuss-)Truppen und Wagenkämpfer dieser Länder (!), welche ich wieder besiedelt hatte, hinab zu meinem Bruder zum Feldzug gegen Ägypten. Und welche (Fuss-)Truppen und Wagenkämpfer vom Lande Hatti vor meinem Bruder in meiner Hand waren, die befahlte ich."

<sup>143</sup> GS II, 308 f.

<sup>144</sup> GS II, 310.

<sup>145</sup> KUB 23.1+ i 36 ff. (C. Kühne/H. Otten, *Der Šaušgamuwa-Vertrag*, StBoT 16, 1971, 8 f.). Muwatalli is also connected with the victory over Amurru in KUB 21.17 i 16-17: A. Goetze, ANET<sup>3</sup>, 319 and A. Ünal, *Hattušili III*, TdH 3, 80 ff. The country of Amurru is not mentioned in the Apology.

<sup>146</sup> This is the only occurrence of Irqata in Hittite texts (see GS III, 11 f. On p. 12 mention is erroneously made of [Ištar] of Irqata instead of [Ištar] of Nineveh).

<sup>147</sup> KBo 6.29 i 16-17: Cf. H. Otten, *Puduhepa*..., 11.

<sup>148</sup> J. Boese/G. Wilhelm, "Aššur-dān I., Ninurta-apil-Ekur und die mittellassyrische Chronologie", *WZKM* 71, 1979, 19-38 and K.R. Veenhof, "Chronologie van het Oude Nabije Oosten", *Phoenix* 27, 1981, 15-34.

11.1 Rev. 13'. According to the criteria applied by H. Otten (Puduhepa 1975, 13), namely that all texts mentioning Ištar of Lawaz[antiya] probably date from the period after Hattušili succeeded to the throne, the only problem that arises is her mention here.

Nevertheless, having regard to the comments of R. Lebrun on Lawazantiya<sup>149</sup>, I believe it possible that the goddess also occurs in a vow made by Hattušili before his succession to the throne. In my view evidence of KBo 8.63 also having been recorded by Hattušili is the formulation of 1-9'/11', where "you" means Muwatalli and "I" means Hattušili. It seems to me less plausible that this is a votive text of Puduhepa, as argued by A. Ünal (TdH 6, 1978, 47) especially on the grounds of the occurrence of the god of Arušna.

2. KUB 15.5+: The second text which probably dates from the time when Hattušili was king of Hakpiš, and hence can be dated under Muwatalli or Urhi-Tešup, is KUB 15.5+. The most salient features are the absence of any *mald-*, *malteššar* or *KARĀBU*<sup>150</sup> and, except for one<sup>151</sup>, of a MUNUS.LUGAL as in most votive texts. Hence the dreams here are exclusively of the king and his staff and have to be interpreted by Hepapiya.

The personal names which occur both in this and other texts<sup>152</sup> also suggest a dating in the period Muwatalli to Hattušili III. Other factors of importance for dating are the mention of a journey to Araūna and the Gašga region, the fact that the Stormgod is angry with the king of the country of Hakpiš and with the king of the country of Išuwa. The discontented grandmother of whom Arumura enquires could also help set the date. It is also remarkable, for that matter, that Hepapiya designates all gifts for DINGIR.GAL only. The occurrences of this god in other, possibly datable texts, should therefore be investigated.

The fact that Danuhepa is mentioned in iii 4 ff. led F. Imparati to date this text to the reign of Muršili II, Muwatalli or Urhi-Tešup<sup>153</sup>. If here the king of Hakpiš is a reference to Hattušili<sup>154</sup>, the obvious dating is under Muwatalli or Urhi-Tešup<sup>155</sup>, since Danuhepa died during the reign of Urhi-

<sup>149</sup> R. Lebrun, "Lawazantiya, foyer religieux kizzuwatnien", in: Fs. E. Laroche, 1979, 197-206.

<sup>150</sup> The verb *memai-* is used in the sense of 'to pledge, to promise' in KUB 15.5+ iii 11.

<sup>151</sup> KUB 15.5+ iv 36' mentions gifts to the queen and to the oppressed (?) spirits of the dead.

<sup>152</sup> <sup>m</sup>AMAR<sup>MUSEN</sup>-iš, <sup>f</sup>Arumura, <sup>ḫ</sup>D<sup>U</sup>-IR, <sup>m</sup>Ehli-<sup>D</sup>SIN, <sup>m</sup>UR.MAH-ziti, <sup>f</sup>Danuhepa.

<sup>153</sup> F. Imparati, "Una concessione...", *RHA* 32, 92.

<sup>154</sup> SBo II, 53.

<sup>155</sup> Thus, inter alia, SBo I, 15 f.<sup>48</sup> and E. Laroche, "Documents hiéroglyphiques hittites provenant du palais d'Ugarit", *Ugar. III*, 1956, 97-161 (p. 105). H.G. Güterbock, "Notes on Luwian Studies", *Or.* 25, 1956, 114-140



Tešup. Hence <sup>D</sup>UTU-ŠI would not, in any case, refer to Hattušili. We must remember, however, that Tuthaliya was also probably king of Hakpiš<sup>156</sup> so that consequently <sup>D</sup>UTU-ŠI could refer to Hattušili. However, this would then be the only text in which Tuthaliya occurs as king of Hakpiš, which renders the identification less likely.

Precisely who Danuhepa was, first or second spouse of Muršili or wife of Šarri-Kušuh, the brother of Muršili who became king of Karkemiš, is less important for a dating than the fact that she was (?) removed<sup>157</sup> before Hattušili became king. There is no need whatsoever to proclaim applicable to KUB 15.5 the observation of F. Sommer<sup>158</sup> that a king reigning at the time the text was recorded could designate himself <sup>D</sup>UTU-ŠI in a text that was set in a time when the person in question was not yet <sup>D</sup>UTU-ŠI<sup>159</sup>. In view of the fact, moreover, that there is not a single indication that Danuhepa appeared as dead to the king in a dream, warning the king against negligence because she considered inadequate the golden rhyton which the king had made for the Stormgod, only Muwatalli and Urhi-Tešup qualify as <sup>D</sup>UTU-ŠI<sup>160</sup>. Of these Urhi-Tešup is more likely, because Hattušili asks why the king has not given certain gifts to the Stormgod and because his attitude towards Urhi-Tešup is critical. The wrath of the Stormgod with Hattušili as king of Hakpiš and with the king of Išuwa<sup>161</sup> could be prompted by the behaviour of Hattušili's father Muršili toward Danuhepa. Hattušili's fear of this wrath appears from his last prayer to the Sun-goddess of Arinna<sup>162</sup>.

Why the king of Išuwa (Ari-Šarruma?) also had to fear the wrath of the Stormgod is not known. The mention of two journeys, to Arawana<sup>163</sup> and Gašga territory, provides no direct assistance in attaining a more precise dating, because it would appear from ii 32'-36' that the reigning monarch

(p. 136) speaks, however, possibly of the period of Puduhepa. Under Urhi-Tešup, Hattušili remained king of Hakpiš.

<sup>156</sup> Cf. V. Haas, *Der Kult von Nerik*, 13<sup>+2</sup> (KUB 36.90 Obv. 15 ff.) and A. Ünal, *Hattušili III*, TdH 3, 137.

<sup>157</sup> Cf. inter alia S.R. Bin-Nun, *The Tawananna...*, TdH 5, 169 f., 277-283 and A. Ünal, *Hattušili III*, TdH 3, 139 ff.

<sup>158</sup> AU, 91 (in: A. Ünal, *Hattušili III*, TdH 3, 134). The postulation of F. Sommer pertains to KUB 21.17 where <sup>D</sup>UTU-ŠI means Hattušili.

<sup>159</sup> A. Ünal, *Hattušili III*, TdH 3, 37 does. For that matter it is the king, not UR.MAH-ziti who dreams.

<sup>160</sup> I consider it highly unlikely that <sup>D</sup>UTU-ŠI in KUB 15.5 refers to different kings, as assumed by A. Kammenhuber (*Orakelpraxis...*, TdH 7, 27), i. e. Muršili II and Hattušili III. The expression "now that the Stormgod comes in heaven" could indicate a *tuliyā* of the gods, an assembly where, inter alia, justice was meted out, as attested in a ritual of a campaign against the people of Gašga (E. von Schuler, *Die Kaskäer. Ein Beitrag zur Ethnographie des alten Kleinasien*, 1965, 170 f.). The term "encounter" (KAR) negligence can indicate a verdict of guilt, just as *wemiya* is also used in the Apology iii 18 for establishing witchcraft during a process (H. Otten, *Die Apologie...*, StBoT 24, 18 f.).

<sup>161</sup> KUB 15.5 ii 52' ff.

<sup>162</sup> KUB 21.19+.

<sup>163</sup> City in Gašga territory: RGTC 6, 29 f. Written Araūna in our text.

provided gifts for the journey and moreover directly after his succession Muwatalli appointed Hattušili commander of the army (EN KARAS) and governor of the northern part of the realm (KUR UGU) bordering on the Gašga territory<sup>164</sup>. Since Hattušili retained these offices under Urhi-Tešup, the inevitable assumption is that Hattušili led the military operations against Gašga under Muwatalli and Urhi-Tešup as <sup>D</sup>UTU-ŠI<sup>165</sup>. However it seems also plausible to me that Muwatalli or Urhi-Tešup must give the gifts as the ultimately responsible king.

The occurrence of UR.MAH-ziti in a dream of the king (ii 52' f.) could also argue for a dating under Urhi-Tešup as king, because Hattušili appointed this son of the *Stadtholder* of Hattuša, Mittannamuwa, great scribe(?) during his illness when Urhi-Tešup was on the throne<sup>166</sup>. The other personal names, which also occur elsewhere, make no contribution to a more exact dating. The fact that Hepapiya, evidently an important woman in matters concerning dreams, occurs perhaps in only one(?) other text (KUB 52.15 iii 1'), although Hattušili was intensely involved with dreams, suggests that she could have disappeared from the scene with Urhi-Tešup(?), from whom she received her orders.

It is difficult to explain iv 34' -39'. There mention is made of the father of the king from whom or for whom something is requested through a dream. Since, in any case, the father is dead (otherwise he would have been reigning monarch), is for whom the only possible translation. If <sup>D</sup>UTU-ŠI refers to Muwatalli or Hattušili, the father is Muršili II. If Urhi-Tešup is the king, he is Muwatalli.

Lines 36' ff. mention gifts from a queen and for the oppressed(?) spirits of the dead. In this context a natural assumption is that this queen is one of the dead, but this is in no way necessary. Who is thus designated? The last queen before Puduhepa was probably Danuhepa, who is still called MUNUS.LUGAL under Urhi-Tešup<sup>167</sup>. Hence she is really the only one who qualifies for consideration here as MUNUS.LUGAL, because Hattušili is not yet on the throne<sup>168</sup>. Why, in the same text, she is three times designated <sup>D</sup>Danuhepa (i 7, iii 4 and 9) and once MUNUS.LUGAL is difficult to explain. It is possible that in this text she appears in dreams as a living Danuhepa, but after her death

<sup>164</sup> Hatt. i 22-26.

<sup>165</sup> Hattušili's capture of Nerik took place under Urhi-Tešup, for example: Hatt. iii 36' ff.

<sup>166</sup> KBo 4.12 Obv. 29 f.

<sup>167</sup> S.R. Bin-Nun, *The Tawananna...*, TdH 5, 278<sup>+211</sup>.

<sup>168</sup> A. Kammenhuber, *Materialien zu einem hethitischen Thesaurus* 1, 1973, 36 dates this passage under Hattušili II.



(still during Urhi-Tešup's reign) was called MUNUS.LUGAL until Puduhepa became MUNUS.LUGAL<sup>169</sup>.

The discontented grandmother who must be satisfied (i 12 f.) is Tawananna, wife of Šuppiluliuma, if Muwatalli is the grandson; if Urhi-Tešup is the grandson, the reference is again to Danuhepa. The bad relationship between the last two could well explain the discontent of the grandmother mentioned in the text. Nothing is known about a bad relationship between Muwatalli and his grandmother – if she was still alive when Muwatalli was king.

A last possibility for dating the text is the only god in it to whom gifts must be presented: DINGIR GAL = “the great god”. According to H. M. Kümmel<sup>170</sup>, this is always a designation for a specific, though unnamed divine figure. Of the five passages<sup>171</sup> in which “great” is not opposed to “minor”, only KUB 21.38 Obv. 11' can be dated with certainty, because in it Puduhepa states that Urhi-Tešup gave to the great god what remained (of the palace?). The other two (published) passages pertain to *aldanni* oracles<sup>172</sup>, and only in KUB 22.28 is mention made of a real god<sup>173</sup>. In IBoT 1.33 the term “the great god” means a place where, or past which, the eel(?) swims, in the same way as mention is also made of “the good god”, the life”, “the gateway of the king”, etc. The dating of these oracles is uncertain. Since mention is made of <sup>6</sup>Mizzulla in IBoT 1.33:83, E. Laroche<sup>174</sup> suggests the reign of Muṣili II for this text, whereas A. Kammenhuber<sup>175</sup> ascribes the facts which could render a dating possible. The only certain piece of information provided by the above texts is that Urhi-Tešup presents gifts to the great god, which could also be the case in KUB 15.5+, though with Hepapiya as intermediary.

Taking all the above data into consideration, the most plausible dating of KUB 15.5+ is the reign of Urhi-Tešup.

<sup>169</sup> My assumption here is that during a short period there need not necessarily have been a living MUNUS.LUGAL. I think it unlikely that Malnigal was MUNUS.LUGAL between Danuhepa and Puduhepa, because Hattušili would undoubtedly have mentioned her inevitable removal in his Apology or his prayers. For reasons set forth in PART ONE Chapter 9 on <sup>6</sup>Kilušhepa, I cannot subscribe to the argument of S.R. Bin-Nun, *The Tawananna...*, TdH 5, 170 that there could not have been two queens at the same time because then the latter would have been called DUMU.MUNUS GAL.

<sup>170</sup> H.M. Kümmel, *Ersatzrituale...*, StBoT 3, 88 with passages in which DINGIR GAL occurs.

<sup>171</sup> KUB 58.79 iv 3, KUB 21.38 Obv. 11', KUB 22.38 i 1, KUB 56.30 Obv. 12', IBoT 1.33:67.

<sup>172</sup> See E. Laroche, “Lécanomancie hittite”, *RA* 52, 1958, 150-162.

<sup>173</sup> (1) [...] *ku-it* DINGIR GAL TUKU.TUKU-*u-an-za A-NA* DINGIR-LIM [*ku*]-*it* (2) [*m*]-*e-iq-qa-uš IK-RI-BI.HI.A me-ma-an har-mi* (3) *na-at GAM-an ar-ha GAR-ru* ... etc. (1) “[...] regarding the fact that the great god is angry: [be]cause I, (2) have expressed [m]any vows, (3) that can be disregarded (as cause for wrath)..., etc.”

<sup>174</sup> E. Laroche, “Lécanomancie hittite”, *RA* 52, 160.

<sup>175</sup> A. Kammenhuber, *Orakelpraxis...*, TdH 7, 251.

3. KUB 31.67 and 77: It is difficult to say whether the two texts discussed here, in which Puduhepa occurs as personal name and she is not designated as MUNUS.LUGAL, perhaps date from the time when Hattušili was, inter alia, king of Hakpiš under Muwatalli and Urhi-Tešup. In my view the most feasible interpretation is that the MUNUS.LUGAL in both texts is indeed Puduhepa, but that her personal name is used when, for example, others speak of her<sup>176</sup>. H. Otten considers the identification of MUNUS.LUGAL in KUB 31.77 with Puduhepa a certainty, specifically because mention is made of the personal name Puduhepa<sup>177</sup>.

4. The largest group of texts can be dated to the time when Hattušili was king and Puduhepa queen. Every time a vow is made in a text by the queen for the life or the health of the king we may assume that that text dates from the reign of this royal couple. It is true that we must not assume that Hattušili III was the only king afflicted by a disease, but Hattušili is the only king alive by becoming a young priest in the service of Ištar. Hattušili certainly was partly responsible for Puduhepa regularly making vows to ensure the protection of Ištar. Although A. Ünal believes that the illness which afflicted Hattušili in his youth lasted all his life (“keine schwerwiegende, wohl aber eine chronische”), which he considers more likely than that he suffered from a series of different ones<sup>178</sup>, the votive texts alone mention various diseased parts of the body. Once a vow is made for an unknown disease<sup>179</sup>.

I think it highly probable that all these ‘illness-vows’ (including those made by unknown persons) concern Hattušili, just like the vows for the purpose of the life, or a long life of the king. The text in question are: KUB 15.1 (life of the king), KUB 15.3 (living many years and healing a disease of the foot), KUB 15.4 (life of the king), KUB 15.6 (disease of the eye), KUB 15.8 (probably life and eye-disease), KUB 15.9 (probably eye-disease), KUB 15.11 (life of the king), KUB 15.18 (disease of the right eye), KUB 15.19 (life of the king), KUB 15.22 (health and life of the king), KUB 15.23 (life of the king), KUB 15.24 (life of the king), KUB 15.30 (life of the king), KUB 31.69 (a disease?), IBoT 3.123 (a disease), KBo 8.61 (eye-disease), KUB 48.119 (unknown disease causing blurred vision and illness of the right eye)<sup>180</sup>, KUB 48.121 (probably eye afflictions), KUB 48.125 (disease of the knee),

<sup>176</sup> For example in KUB 31.67 iv 15'.

<sup>177</sup> H. Otten, *Puduhepa...*, 14.

<sup>178</sup> A. Ünal, *Hattušili III*, TdH 3, 45<sup>+37</sup>. See also A. Kammenhuber, *Orakelpraxis...*, TdH 7, 138 ff.

<sup>179</sup> KUB 48.119 Obv. 3'.

<sup>180</sup> Also for other, internal reasons this text can be ascribed to Hattušili and Puduhepa. As explained by G.F. del Monte, “Utruna...”, *Or. Ant.* 17, 189 ff., the events of the text took place in the period when the Stormgod of Nerik was still being venerated in Utruna and Šahurunuwa was still alive (he died at the beginning of the reign of

KUB 48.123 (disease of *auli*, ill-health, fever), Liv. 49-47-42 (life and health). Presumably the following texts may be ascribed to Puduhepa and/or Hattušili: KUB 15.10 (dream of the queen), KUB 15.12 (dreams of the queen in Katapa; the Rev. of the tablet contains a protocol-like text strongly resembling KUB 31.67, 69, 71 and 77), KUB 15.15 (statue of “the queen, Ištar, my lady”), KUB 15.21 (mention of the city of Hatenzuwa captured by the twelve-year-old Tuthaliya for Hattušili), KUB 15.28+ (the same *auli*-disease in Zithara as in KUB 48.123), KUB 15.29 (queen makes a vow to Hepat of Kummanni, mention made of Šaušgaziti), VBoT 75 (vow made by the queen to the Stormgod and Hepat), KUB 48.118 (strange dream of the queen in Ušša with mention of UR.MAH-ziti as chief scribe), KUB 48.126 (dreams of the queen on behalf of the king and vow made to Ištar of Šamuha).

For various reasons the following texts cannot be dated: KUB 15.7 (too few data), KUB 15.13 (idem), KUB 15.14 (idem), KUB 15.20 (Hattušili or earlier; in any case as early signs or words: KIŠ, *IDI*, *meman*), KUB 15.25 (too few data), KUB 15.26 (possibly attributable to Puduhepa/Hattušili because Ištar of Lawazantiya is mentioned), KUB 15.27 (too few data; only clue pointing to reign of Hattušili the personal name Tuttu as supervisor of material?), HT 33 (only clue Šaušgaziti), KBo 3.51 (too few data), KBo 8.62 (idem), KBo 13.72 (vow made by a king to the mountain Tapašunawa = *hapax*, on behalf of a military expedition: not an oracle text as stated in the publication), KBo 13.80 (too few data), KUB 48.117 (inventory of persons donated as donation to temple?), KUB 48.120 (dream of Danuhepa), KUB 48.124 (dreams of diverse persons. The mention of the god Zawalli and city of Aššur is not enough to make a dating possible, nor are the personal names).

#### 6. The concept *malteššar* in connexion with the dating of votive texts

It would seem likely that the meaning of *malduwar* and *malteššar* shifted from “offering”, “ritual”, to “vow”. *Malduwar* is translated as “propitiatory offering” in the passage from KUB 5.6 mentioned in PART ONE Chapter 1, but in fact it is the verbal substantive or “infinitif d’action” of *mald-* = “the promising of an offering”, “the making of a vow” as opposed to *mateššar* = “the offering”, “the vow”.

Tuthaliya IV), hence under Hattušili III. From KUB 48.119 it appears that the statue of the Stormgod was about to be brought back home from Utruna to Nerik. This proves that under Hattušili the veneration of the Stormgod of Nerik took place again in Nerik, as did the celebration of the *purulli* festival.

In any case *malteššar* occurs in the Old Hittite ritual texts nos. 109, 110, 111 (CTH 733) and 117, 119<sup>181</sup> as “ritual” in a set formula that follows the invocation of the gods.

That, as F. Starke remarks<sup>182</sup>, *malteššar* can be replaced in this formula by *AWATUM* (= “word”, “matter”) could be an indication that the original meaning of *malteššar* was “ritual accompanied by an invocation”, derived from the verb *mald-* (without *-za*) in the sense of “proclaim in public”, “to recite”, “to speak” or “to pronounce a prayer”<sup>183</sup>. Hence in all texts that are not New Hittite, *mald-* must be thus translated<sup>184</sup>. In early texts occur alternating forms of *mald-* (+ *-za*) and *KARĀBU* and of *malteššar* alongside of *IKRIBU* = “vow” and “promised object”<sup>185</sup>, but not *AWATUM*.

Evidence that in the fourteenth century in any case *malteššar* still means “ritual”, “offering”, is to be found in the identification *SISKUR.SISKUR.HI.A-aš* (KUB 17.21 i 19 (CTH 375), prayer of Amuwanda and Ašmunikal) and *maltešnaš* in dupl. 398/u+5<sup>186</sup>. The colophon of the cult text KUB 28.80 (CTH 737), column iv lines 8 and 10, also clearly has *malteššar* = “offering”, “offering ritual”: “(8) ... and this offering ritual was introduced (9) for them and it is (11) not made the same as/made identical to (10) the former offering rituals<sup>187</sup>”. C. Kühne/H. Otten date this text between Šuppiluliuma I and the end of the thirteenth century. The fact that, as well as *malteššar*, *mukeššar* (a certain ritual ceremony), can also alternate with *SISKUR.SISKUR* can be disregarded here<sup>188</sup>. As long as it is impossible to date with precision all the texts in which *mald-* and its derivatives occur and in which

<sup>181</sup> Cited from E. Neu, *Althethitische Ritualtexte in Umschrift*, StBoT 25, 1980, 183-189 and 198-201.

<sup>182</sup> F. Starke, *Die Funktionen...*, StBoT 23, 111.

<sup>183</sup> Cf. H.A. Hoffner, “Studies of the Hittite particles I”, *JAOS* 93, 1973, 520-526 (p. 521).

<sup>184</sup> As in the Anitta-text, line 59 *maltahhun nu huwartahhun* “I pronounced a prayer (I made a solemn statement) and I pronounced a curse”, with H. Otten, “Zu den Anfängen der hethitischen Geschichte”, *MDOG* 83, 1951, 33-45 (p. 43), and not “I pronounced a vow”, as in E. Neu, *Der Anitta-Text*, StBoT 18, 1974, 15. Prière hittite, 10 also interprets *mald-* in the first sense: “On doit s’imaginer une inauguration solennelle suivie d’imprécation, dans le style banal des fondations de sanctuaires hittites”. The comment of F. Starke, “Halmašuit...”, *ZA* 69, 79<sup>+61</sup>, that the content of the vow in this Anitta passage could perhaps be compared with IBoT 1.30 (A. Kammenhuber, “Die hethitische Vorstellungen von Seele und Leib, Herz und Leibesinnerem, Kopf und Person II”, *ZA* 57, 1965, 177-222 (p. 195)) in which “the IM.ME priest speaks a vow for the king (*maldi*)”, must likewise be revised on this point. In IBoT 1.30 there is no question of a vow, the priest expresses a prayer for a happy administration of the country. The Old Hittite texts in which *mald-* occurs (always in the third person singular) are: nos. 25, 59, 112, 113, 120, 121 and 129 (cited after E. Neu, *Althethitische Ritualtexte...*, StBoT 25).

<sup>185</sup> Cf. E. Laroche, “Le vœu de Puduhepa”, *RA* 43, 66.

<sup>186</sup> E. von Schuler, *Die Kaskäer...*, 152.

<sup>187</sup> (8) ... *nu-kán ki-i ma-al-[te-eš]-šar* (9) *a-pé-e-da-aš da-a-e-er na-a[t-ká]n?* (10) *ka-ru-i-li-aš ma-al-te-eš-na-aš* (11) *na-at-ta ha-an-da-a-a[n]*. Text of C. Kühne/H. Otten, *Der Šaušgamuwa...*, StBoT 16, 27.

<sup>188</sup> *Prière hittite*, 21.

there is certainty about a vow being made, it would seem difficult to say definitely when making vows became a custom with the Hittites.

According to H. Otten/V. Souček, the votive texts would seem to be restricted to the reigns of Muwatalli and Hattušili III<sup>189</sup>. In 1962, however, H. Otten mentioned a tablet found in 1952 containing a vow made by Tuthaliya IV who promised gifts to diverse gods if he should conquer the king of Aššur, Tukulti-Ninurta<sup>190</sup>. A. Kammenhuber contends that it was Puduhepa who brought the custom of making vows from Kizzuwatna to Hattuša and thus by promising gifts to the gods “bought their indulgence and covered a certain amount of injustice in a rather cheap manner”<sup>191</sup>. This would imply that *mald-* etc. cannot mean “to make a vow” prior to Puduhepa.

The abovementioned description of a festival KUB 27.1+ (CTH 712) merits further study in this connexion. In it Hattušili III describes, partially altered to a festival in honour of his own tutelary goddess, Ištar of the field of Šamuha, a festival which his father Muršili II used to celebrate in honour of his tutelary goddess on campaigns, *IŠTAR LÍL walliwalli*, “the mighty Ištar of the field”<sup>192</sup>. “Muršili had acted thus: for the campaigns which the king undertook in the years since the goddess was last venerated, for all those campaigns oracular inquiries were made about the *ambašši* and *keldi* offerings and about the *malteššar*. As was determined by the oracle, thus did he make the *ambašši* and *keldi* offerings. Thereafter he ordered pure raw meat to be set down for the deity”<sup>193</sup>. This text would seem to support the conclusion that here *malteššar* means the meat-offering and that an offering of thanks for former campaigns was made.

*Malteššar* occurs a further three times in this text: in line 24 ff. Hattušili states that, in the year he goes on campaign he makes an *ambašši* offering, a *keldi* offering and a *malteššar* to Ištar of the field of Šamuha, as determined by oracle. There is no offering whatsoever for the past years in which he did not go on campaign. In lines 29-31 is stated that for “the mighty Ištar of the field of Muršili” there is an *ambašši* and a *keldi* offering after an oracle pronouncement but no *malteššar*. Finally, in lines 31-34 it

<sup>189</sup> H. Otten/V. Souček, *Das Gelübde...*, StBoT I, 1<sup>13</sup>. This dating is taken from *Dreams*, 193. It pertained only to KUB 15.1 to 30.

<sup>190</sup> I.e. tablet KBo 33.216, described in H. Otten, “Die Textfunde der Campagnen 1958 und 1959”, *MDOG* 93, 1962, 75-77. Cf. A. Kammenhuber, *Orakelpraxis...*, TdH 7, 34. The vow in KUB 15.23 which she ascribes to Tuthaliya must be a vow made by Puduhepa for the young general Tuthaliya, under king Hattušili III.

<sup>191</sup> A. Kammenhuber, review of H. Otten/V. Souček, *Das Gelübde...* (StBoT I), *ZA* 60, 1970, 221-223 (p. 222). *Orakelpraxis...*, TdH 7, 25. E. Laroche has not commented on the dating of the other votive texts in “Le vœu de Puduhepa”, *RA* 43, 55-78.

<sup>192</sup> Cf. R. Lebrun, *Šamuha...*, 75 ff. and I. Wegner, *Gestalt und Kult der Ištar-Šawuška in Kleinasien*, AOAT 36, 1981, 119 ff.

<sup>193</sup> Free paraphrase of lines 6-16.

is stated that there is no *ambašši* offering, no *keldi* offering and also no *malteššar* for Ištar of the field of Šamuha in the year in which the king does not go on campaign.

If conclusions may be drawn from this text, they are the following:

1. The *malteššar* offering, like the two other offerings, is made only in the year in which the king goes on campaign.

2. Here a *malteššar* is given afterwards, after the campaigns, and hence cannot mean “vow”<sup>194</sup>, but rather an offering of thanks. The festival in question was probably celebrated in the autumn or winter, even so many years.

3. The old goddess of Muršili, the mighty Ištar of the field, does not receive a *malteššar*, though she does receive the other two offerings. The reason for this can only be surmised. Is it because the old goddess does not have to support Hattušili on his future campaigns? In this specific case has *malteššar* something to do with that?

4. Evidently *malteššar* still designates a sort of offering during (the early years of?) the reign of Hattušili III.

The dating of the votive texts was dealt with in greater detail in the last chapter. Here it must be emphasized that, of the only two texts dealt with which date from before the reign of Hattušili III/Puduhepa, namely KUB 15.5+ and KBo 9.96, the former contains no vows with the characteristic noted above, but rather explanation of dreams and the latter is a vow made by Hattušili on behalf of a campaign against Egypt led by his brother, king Muwatalli. Both texts date from the period when Hattušili was king of Hakpiš and Urhi-Tešup and Muwatalli respectively were on the Hittite throne. Hence there would seem to be convincing ground for the conclusion that Hattušili introduced the custom of making vows in the narrower sense of the term and that the vow evolved out of an offering of thanks made on the conclusion of a campaign.

<sup>194</sup> R. Lebrun, *Šamuha...* consistently translates *malteššar* as ‘vœu’. I. Wegner, *Gestalt...*, AOAT 36 leaves it untranslated. Prière hittite, 13 is undecided about the character of *malteššar* here “... mais la nature de *malteššar* reste problématique”.

### 7. Weights and measures of the promised objects

The aim of this discussion on the weights and measures of the promised objects is to investigate whether there was a fixed standard for the weight (and/or dimensions) of the various objects related to the donor and the purpose of the gift. It must be borne in mind that offerings are also mentioned in the prayers and that the same applies to them as to the promised objects. As genre, the prayers are not mentioned again. In the first place it is striking that the votive texts nowhere mention the dimensions of objects, whereas this repeatedly occurs in the cult-inventory texts (inter alia in the so-called *Bildbeschreibungen*), especially in the case of statues of gods and people.

Vice versa, weights are seldom given in the cult-inventory texts<sup>195</sup>, whereas in the votive texts regularly mention is made of the weight of the metal of which the object is made or is to be made. In most texts, however, the donor mentions neither dimensions nor weight.

There are three categories of descriptions of objects:

1. dimensions, but no weight (cult-inventory texts);
2. weight but no dimensions (votive texts);
3. neither weight nor dimensions (both genres of texts).

This fact could perhaps be explained as follows. The cult-inventory texts deal with objects already used in the cult and as such can be measured: the weight, which is mainly an indication of the value of the object, is not an important factor in its identification. The main factor in the second category is the amount of metal; the weight determines the value of the offering. The third category comprises offerings promised in the votive text by someone who does not wish to specify the size of his donation.

It is remarkable that only twice does the person making the vow state explicitly: "I will determine the weight thereof according to my own judgment (KI.LÁ.BI ZI-za dahhi); that in fifteen instances the object promised is qualified as being of unspecified weight" (KI.LÁ.BI NU.GÁL) and that 56 offerings are not further specified.

<sup>195</sup> The following dimensions occur: 1 iron bull with support (cult-stand?): 2 *šekans* (1 *šekan* is ca. 50 cm.); statue of a man: 1 1/2 *šekans*; 1 statue of a man, ... 1 *šekan*; 1 statue of a woman ... 1 *šekan*. This is probably why L. Rost's tabulated survey in "Zu den hethitischen Bildbeschreibungen II. Teil", *MIO* 9, 1963, 175-239 classifies the materials and the dimensions but not the weights. Objects with a specified weight are, inter alia, 2 *wakšur* casks of silver, their weight is 2 minas of silver, 1 GEŠPU (fist) of silver of 20 šekels and 1 silver goblet of 8 šekels.

On closer perusal of the second category (only the weight of the objects is given), it appears that the weights given for gold or silver objects in our texts are 3, 6, 10, 16, 20 šekels and 1, 2 and 100 minas<sup>196</sup>. 1 mina equals 40 šekels<sup>197</sup>. The actual weight of a Hittite mina is not known. If we assume its weight to be the same as that of the Babylonian mina, i. e. ca. 470 grammes<sup>198</sup>, then 1 šekel would weight 11.75 grammes<sup>199</sup>.

Can a correlation be established between the size of the promised object and the assistance requested of the god? Naturally one's first assumption tends to be that the greater the need for divine assistance (therefore the greater the urgency), the greater will be the value of the promised object. This prompted H. Otten's<sup>200</sup> conclusion that the *kammara*-eye-disease of the king (nowadays 'cataract') could not have been a serious illness because of the slight value of the promised 1 fat ox and 4 sheep in Bo 2002a (= KUB 48.119). A. Kammenhuber believes that Puduhepa's promises made in dreams were a rather cheap way of buying the indulgence of the gods<sup>201</sup>. Such an opinion perhaps underrates the possibility that, as daughter of a priest, Puduhepa was guided by a deep religious feeling and was not mainly concerned with the cheapest solution. Apart from that, it is difficult to determine what is of little or great value to a person at a certain moment. Are there any text passages which attest that vows

<sup>196</sup> 2 and 100 minas probably pertain only to silver objects. The 44 and 144 šekels of silver which are promised as purely amounts of metal in KUB 15.5+ iv 36' and 37' are not taken into consideration.

<sup>197</sup> See H. Otten, "Zum hethitischen Gewichtssystem", *AfO* 17, 1954-56, 128, 131 and Th.P.J. van den Hout, *RIA* sub *Masse*. An instructive passage in this connexion is KBo 17.74+ i 48 f. (Old Hittite: E. Neu, *Ein althethitisches Gewitteritual*, StBoT 12, 1970, 16 f.), where 5 minas of silver are given to 20 bearers of bronze spears with as a result 10 šekels of silver for each. We also know the correlation between the weights, because the Laws mention halved fines and their former amounts. For example a fine of 30 minas is reduced to 1 mina and 20 šekels. In KUB 30.15 Obv. 3 the reading "a half mina and 20" probably cannot mean 20 šekels (Cf. HTR, 66 and 142). L. Christmann-Franck, "Le rituel des funérailles royales hittites", *RHA* 29, 1971, 61-111 (p. 65) does give as translation: "Une fiole d'argent d'une demi-mine et vingt sicles...".

<sup>198</sup> The absolute weight of a Babylonian mina had once more been confirmed by the finding of a stone weight bearing the inscription "1 mina" and having a true weight of ca. 473 grammes (see T.A. Holland, "An inscribed weight from Tell Sweyhat", *Iraq* 37, 1975, 75-76).

<sup>199</sup> See M. Dietrich/O. Loretz, "Der Vertrag zwischen Šuppiluliuma und Niqmandu. Eine philologische und kulturhistorische Studie", *WdO* 3, 1964-66, 206-245 (219 ff.). H. Otten assumes that the Babylonian and the Hittite šekels were of the same weight, since in Babylon there were 60 šekels in 1 mina and the weight of the šekel is taken to have been 8.4 grammes (why not 470./60 = 7.8 grammes?) he arrives at a weight of 40 x 8.4 = 336 grammes for 1 mina, practically the same as the weight of 1 mina in Karkemiš. E. Edel gives the Egyptian šekel 9 grammes: E. Edel, "Zwei Originalbriefe der Königmutter Tūja in Keilschrift", *SAK* 1, 1974, 83-104 (p. 114<sup>8</sup>).

<sup>200</sup> H. Otten, *Die Überlieferungen des Telipinu-Mythus*, MVAeG 46-1, 1942, 41.

<sup>201</sup> A. Kammenhuber, *Orakelpraxis...*, TdH 7, 25. Likewise on p. 27 f. Puduhepa is accused of trying to bribe the gods with vota, unlike Muršili II who looked on the oracles as an objective means of learning the truth from the gods.

have been fulfilled in too cheap a manner and that consequently the god (or another being) admonishes the donor in a dream to give a more valuable offering, as remarked by A. Kammenhuber<sup>202</sup>? It does indeed (repeatedly) happen that the vow is not fulfilled or that what is promised is found to be inadequate<sup>203</sup>.

In a great many of the vows, no direct correlation can be established between the seriousness of the situation and the size of the promised object, while the type of object correlates to the goal aimed at to only a limited degree. Examples of text passages in which a large offering (in our eyes) is promised for something weighty<sup>204</sup> are:

KUB 15.1 i 1-11: a golden statue with a golden rosette for the life of the king and protection against evil.

KUB 15.1 iii 32-38: a golden statue of Ištar and silver weapons for the life of the king<sup>205</sup>.

KUB 15.23 Rev. 17'-21': the invocation of the god and a [golden] image of the king for the king continuing to live for many years.

KUB 15.24 i 1-6: a *halentuwa* house and a gateway<sup>206</sup> for the life (of the king?).

KUB 15.28+ ii 6'-10': silver images of the king and the queen if they both continue to live.

The god's reward would seem relatively small in the following instances: three storage vessels (with oil, honey and fruit) if the king lives one hundred years (KUB 15.1 iii 7'-16') and a (silver?) shield and a silver gateway if the enemy does not penetrate into Hatti, if the matter of the king's dying goes no further and if the inhabitants of the countries of Hatti, the court and the king shall remain healthy(?) (KUB 15.22:1'-11'). But in this case perhaps all the goddess needed to do was to hold aloft her shield to provide protection against evil influences, so that a whole list of evils could be averted by one act.

<sup>202</sup> A. Kammenhuber, *Orakelpraxis...*, TdH 7, 25 f.: "Solche Vota werden, wenn sie noch nicht oder nur in ungenügender oder zu billiger Weise erfüllt sind, in den Träumen angemahnt".

<sup>203</sup> An example of the latter is KUB 15.5+ iii 9 where Danuhepa points out to the king in a dream that the golden rhyton which the king commissioned for the Stormgod in order to propitiate him was not adequate. Danuhepa says to the king: "Take care that, now the Stormgod will come into heaven, he finds no negligence in you!" From the oracle text KUB 22.70, too, it appears that a queen deposited golden necklaces, requested by the god of Arušna in a dream, in the house of an official and in their stead had two less valuable silver ornaments made (Obv. 13-15). The dating of this text is not, however, absolutely certain: it dates either from the reign of Muṣili II or the reign of Tuthaliya IV – Puduhepa.

<sup>204</sup> If the task of a god could ever be qualified as light or heavy!

<sup>205</sup> But 1 pair of golden woman breasts is promised for the life of the king in KUB 15.11 ii 1/4!

<sup>206</sup> Provided, at least, that small models are not intended. In a number of cases the objects could be life-sized and in others valuable small models made of solid gold or silver.

Sometimes there is an obvious correlation between the promised object and the desired goal: a shield for averting evil<sup>207</sup>, an ear for listening to the person making the vow<sup>208</sup>, a silver city if the city of Ankuwa is preserved<sup>209</sup>, a golden soul for the life of the king<sup>210</sup>, etc. In most cases there is no direct correlation the offering simply consists of an action or an object that will please the god. Our assessment of the value of what is promised is also often hindered by the lack of any specification of the material (sometimes because of textual damage) and of the weight. Moreover we cannot tell how the value of the objects relates to the property of the person making the vow.

The weights given for objects in the votive texts:

3 šekels: A golden soul<sup>211</sup> and a golden earpendant<sup>212</sup> of this weight are promised. They probably weigh 35 grammes.

6 šekels: 1 pair of silver eyes<sup>213</sup>, ca. 70 grammes altogether.

10 šekels: 1 silver soul<sup>214</sup>, 1 golden ear<sup>215</sup> and two other objects unidentifiable because of textual damage<sup>216</sup>. They weigh ca. 117 grammes.

16 šekels: 1 golden solar disc<sup>217</sup>, ca. 188 grammes.

20 šekels: 1 golden soul<sup>218</sup>, 1 silver statue of a lion<sup>219</sup>, 1 golden Ištar<sup>220</sup>. Ca. 235 grammes.

1 mina: 1 silver ear<sup>221</sup>, 1 golden soul<sup>222</sup>, 1 silver statue of a lion<sup>223</sup>, 1 silver rhyton<sup>224</sup>, 1 silver Ištar<sup>225</sup>. Ca. 470 grammes.

2 minas: 1 pair of silver eyes<sup>226</sup>. Ca. 940 grammes.

<sup>207</sup> KUB 15.1 ii 13-24 and KUB 15.22:1'-11'.

<sup>208</sup> KUB 15.1 ii 25-27, 28-36 and iv 18-22.

<sup>209</sup> KUB 15.1 iii 17-26 and 27-31.

<sup>210</sup> KUB 15.19 Obv. 3'-5'.

<sup>211</sup> KUB 15.8 i 6'.

<sup>212</sup> KUB 15.9 iii 8'.

<sup>213</sup> KUB 15.8 i 7'.

<sup>214</sup> KUB 15.1 ii 12 and KUB 15.1 iii 3.

<sup>215</sup> KUB 15.1 ii 17 and KUB 15.9 iii 7'.

<sup>216</sup> KUB 15.5 iv 15 and KUB 15.7:8'.

<sup>217</sup> KUB 15.5 iv 5.

<sup>218</sup> KUB 15.19 Obv. 13.

<sup>219</sup> KUB 48.126:22'.

<sup>220</sup> KUB 48.123 i 18.

<sup>221</sup> KUB 15.1 ii 27.

<sup>222</sup> KUB 15.19 Obv. 5'.

<sup>223</sup> KBo 8.61:3'.

<sup>224</sup> KBo 8.63 i 7'.

<sup>225</sup> KUB 48.123 i 18.

100 minas: 1 statue of the king<sup>227</sup>, two objects unidentifiable because of textual damage<sup>228</sup>. Ca. 41 kilogrammes.

On the whole, royal diplomatic gifts to foreign princes are considerably heavier than the object promised to the gods<sup>229</sup>. For instance Šuppiluliuma I sent a stag rhyton of 5 minas of silver and a ram rhyton of 3 minas of silver to Akhenaten on the occasion of his accession to the throne<sup>230</sup>. Vice versa, the Egyptian crown prince Šutahapšap sent Hattušili III a golden goblet of first quality gold with incrustation, embossed with the face of a bull with horns of white stone and eyes of black stone. The weight of first quality gold, which was worth almost twice as much as ordinary gold<sup>231</sup>, was 93 šekels, ca. 846 grammes<sup>232</sup>.

Ramses II also sent precious gifts to Hittite connexions: according to KBo 28.44 a Hittite prince received a goblet of 49 šekels of first quality gold and according to KBo 28.4+ a high-ranking Hittite official received a goblet of 48 šekels of first quality gold, hence approximately half of the weight of the gold received by the king<sup>233</sup>. A necklace of 88 šekels of first quality gold was sent to Puduhepa by the Egyptian queen Naptera, which was, as E. Edel remarks “für eine Halskette gewiss ein stattlicher Betrag<sup>234</sup>”.

In conclusion, the most salient point is that in the votive texts a certain object is not characterised by a fixed weight. For instance a golden soul varies from 3 šekels to 1 mina. A comparison between the weights with those of Hittite objects which have been published and of which the weight and dimensions are mentioned in the literature, could perhaps help us to estimate the size of the promised objects. Unfortunately both weights and measures are mentioned only in the catalogue of the Schimmel

<sup>226</sup> KBo 8.61:7’.

<sup>227</sup> KUB 15.9 iii 2’.

<sup>228</sup> KUB 15.9 iii 4’ and KUB 15.29 i 3’.

<sup>229</sup> These brief comments on royal gifts are only meant to give some idea of the weights involved.

<sup>230</sup> EA 41. See H. Ebelolf, “Kleine Beiträge”, ZA 5, 1939, 70-75 (p. 71).

<sup>231</sup> E. Edel, “Der Brief des ägyptischen Wesirs Pašijara an den Hethiterkönig Hattušili und verwandte Keilschriftbriefe”, *Nachrichten der Akademie der Wissenschaften in Göttingen I. Phil. Hist. Kl. Jahrg.* 1978 Nr. 4, 119-159 (p. 129).

<sup>232</sup> E. Edel, “Der Brief des ägyptischen...”, 133. For the weight of an Egyptian šekel, see E. Edel, “Der Brief des ägyptischen...”, 128<sup>4</sup>.

<sup>233</sup> E. Edel, “Der Brief des ägyptischen...”, 135<sup>+1</sup>.

<sup>234</sup> E. Edel, “Der Brief des ägyptischen...”, 143. According to E. Edel “Der Brief des ägyptischen...”, 128, the weight of gifts sent elsewhere was mentioned to prevent replacement by gifts of inferior quality during transport. It is clearly manifest from all transportations that Anatolia had more silver than gold, Egypt more gold than silver.

collection<sup>235</sup>. The famous silver stag rhyton (Sch. no. 123) is 17 x 18 cm and weighs 322.5 grammes = ca. 28 šekels<sup>236</sup>. The silver rhyton of 1 mina in KBo 8.63 i 7’, where the animal is not mentioned, is therefore heavier by 12 šekels. The golden statuette of a sitting goddess (Sch. no. 125) is 4.3 cm high and weighs only 23.2 grammes = 2 šekels, and Sch. no. 131, a silver sitting goddess weighs 21.9 grammes = also roughly 2 šekels. The aforesaid statues of Ištar, a golden one of 20 šekels and a silver one of 1 mina, therefore must have been very much larger and/or more solid. Sch. no. 129, a golden solar disc, weighs 9.3 grammes = ca. 1 šekel. Here again the comparable object of 16 šekels (KUB 15.5+ iv 5) promised in the texts must have been a great deal heavier<sup>237</sup>.

The other objects in the Schimmel collection which could possibly be used for the purpose of comparison are not mentioned with their weight in the votive texts, hence no comparison is possible. Although the number of significant objects is very small, one might circumspectly infer in consequence of an official vow made by a king or queen. They could well have been given by lower-ranking officials or private individuals, though we have no attestations for this<sup>238</sup>. Sometimes there occurs in the *Bildbeschreibungen* an ALAM TUR = “statuette”, with no specification of weight<sup>239</sup>. A silver goblet of 8 šekels<sup>240</sup> and a fist (GEŠPU) of 20 šekels<sup>241</sup> can hardly be reckoned lighter offerings and moreover, the goblet was an offering of a king Muršili<sup>242</sup> to the Stormgod of Lihzina.

<sup>235</sup> O. White Muscarella (ed.), *Ancient Art, The Norbert Schimmel Collection*, 1974. The items from this collection are designated as “Sch. no. ...”.

<sup>236</sup> Hence the silver stag rhyton mentioned previously as a gift of Šuppiluliuma I was more than six times heavier.

<sup>237</sup> In Hittite texts the weight of a solar disc varies from 1 šekel to 5 minas: F. Sommer, “Aus Hans Ehelolf’s Nachlass”, ZA 46, 1940, 5-52 (p. 33).

<sup>238</sup> One of the rare occasions when a rhyton plus its weight is mentioned in festival descriptions is KUB 31.76 Rev. 14’ and 18’ where mention is made respectively of silver neck of an ox of 20 šekels and a silver oxen rhyton of 1 mina (see O. Carruba, “Rhyta...”, *Kadmos* 6, 92). Silver objects plus their weights are also mentioned in royal funerary rituals (HTR, 34, 66 and 68; H. Otten, “Eine Lieferungsliste zum Totenritual der hethitischen Könige”, *WdO* 2, 1959, 477-479; L. Christmann-Franck, “Le rituel des funérailles...”, *RHA* 29, 65, 67, 76), for example a silver boar’s snout of 10 šekels, a silver well or basin of 10 šekels, a lamp of [?] šekels and a silver axe of 20 šekels. In each case, with the exception of the axe, all objects can be filled with water or oil, therefore the weight was possibly used as an indicator of capacity. Similarly, the functional indication of the weight of an axe is understandable. In any case the valuable objects were not intended as burial gifts: the said objects must, however, be classified among the minutely prescribed cult objects and consequently do not fit into the category in question here.

<sup>239</sup> KUB 38.11 Obv. 5 and KUB 38.1 iv 3’ f., inter alia.

<sup>240</sup> KUB 38.3 i 4.

<sup>241</sup> As present for Zababa in KUB 38.1 i 5. At the 27<sup>th</sup> Rencontre Internationale d’Assyriologie in 1980, H.G. Güterbock displayed a silver vase shaped like a fist which is now deposited in a museum in Boston.

<sup>242</sup> Since the object could have been in the temple for some time and the text which mentions the offering (KUB 38.3 i 5) can probably be dated later than the last Muršili (III), it is difficult to determine which Muršili was the donor.



The only really light objects mentioned in the texts are the golden lion of 1 šekel, iron bulls each of 1 šekel, a silver hearth of 1 šekel, etc., which were foundation-offerings<sup>243</sup>. The few, golden statuettes of gods found in various places are of a size comparable to those of the Schimmel collection<sup>244</sup>. Consequently all the objects were relatively small, were perhaps designated ALAM TUR and were probably small portable copies of the large statues of the gods.

On the grounds of the whole body of the votive texts, no definite standard can be established for the weight of an offering in correlation to the donor and the purpose of the donation.

#### 8. Votive texts elsewhere in the ancient Near East

##### A. Mesopotamia

In discussing vows elsewhere in the Near East a distinction must be drawn between texts describing the giving of (votive) offerings and texts in which, in a conditional or temporal clause, a clear condition is laid down in a prayer or elsewhere on which the offering will be made. It is only with the latter category that the Hittite votive texts can be cognate<sup>245</sup>.

##### Sumerian texts:

In Sumerian texts, apart from votive texts, the giving of an offering with a description of its purpose does not occur. Perhaps this is because the Sumerian type of prayer (ŠUD, SISKUR and NAM.ŠITA) is more an expression of adoration and reverence than a direct request for a favour, as can occur in the Akkadian prayers<sup>246</sup>. The Sumerian SISKUR, for example, implies an offering which accompanies a spoken homage.

<sup>243</sup> KUB 2.2 ii 7 ff. Translation in A. Goetze, ANET<sup>3</sup>, 356. It is remarkable that all the objects mentioned there together with their weight weigh 1 šekel.

<sup>244</sup> Statuettes from inter alia Karkemiš, Boğazköy, Yozgat and Çiftlik, in: E. Akurgal-M. Hirmer, *Die Kunst der Hethiter*, 1961, illus. 53 and K. Bittel, *Die Hethiter*, 1976, illus. 167, 168, 179 and 171.

<sup>245</sup> Consequently the discussion disregards votive inscriptions such as those translated and published by E. Sollberger and J.R. Kupper, *Inscriptions royales sumériennes et akkadiennes*, 1971.

<sup>246</sup> See CAD I/J, 66: *IKRIBU*= 1) blessing; 2) money or objects promised to a god in a vow; 3) prayer. Only the third connotation has Sumerian equivalents. The first two are therefore manifestly of Akkadian origin.

##### Old Babylonian texts:

Old Babylonian texts<sup>247</sup> contain vows made by persons who promise to give (back) to the god in question precious metals or objects and some of them have the formula (or a comparable one<sup>248</sup>): *INA (INŪMA) BALTU U ŠALMU*, up to now translated as “when he is in full health”<sup>249</sup> or “when he is completely healthy and physically able”<sup>250</sup>. The oldest text of this sort dates from the first year of Šamšuiluna (1749 B.C.)<sup>251</sup>.

P. Koschaker interprets these texts as vows<sup>252</sup> containing the promise of a gift or a sum of ‘money’ if the party in question is healed of his illness through the agency of the god. If the sum of money is characterised as a loan granted by the god which must be paid back, then according to Koschaker the loan is a fictitious one to which a row is coupled. In the same year that Koschaker put forward this interpretation, B. Landsberger opposed the view that vows were involved. He posited that it was more likely that the temple actually paid the debts of a subject in need in order to prevent the loss of his property and independence and that the debt could be paid back if the subject once more became solvent. In 1960, R. Harris argued, like P. Koschaker, but on the grounds of many other so-called *ŠALMU BALTU* texts published in the meantime, that the loans in these texts are not real loans of gold (which Harris says was not lent by a god), silver or grain. A different transaction takes place: a vow is made, but it is coupled to a condition which the god must fulfill in order to receive ‘the amount owing’.

According to Harris the basis of all vows is a loan which is paid back along with an extra gift made by the person who is sick, lacks support of the god or is harassed by other problems. She bases this conclusion partly on texts in which the debt that must be paid to the god includes objects of precious

<sup>247</sup> This genre was first treated by V. Scheil, “La promesse dans la prière babylonienne”, *RA* 12, 1915, 65-72 and by the same author in “Offrandes et prêts religieux. L’expression *ina baltu u šalmu*”, *RA* 13, 1916, 128-132. See also B. Landsberger, “Solidarhaftung von Schuldern in der babylonisch-assyrischen Urkunden”, *ZA* 35, 1923, 22-36 (p. 33 ff.).

<sup>248</sup> For the various formulas see R. Harris, “Old Babylonian Temple Loans”, *JCS* 14, 1960, 126-137 (p. 134).

<sup>249</sup> CAD B, 68 (cf. Dutch: “Bij leven en welzijn”).

<sup>250</sup> As in B. Landsberger, “Solidarhaftung...”, *ZA* 35, 26 f. and R. Harris, “Old Babylonian...”, *JCS* 14, 134.

<sup>251</sup> The dates are based on J. Brinkman, “Mesopotamian Chronology of the Historical Period”, in: A.L. Oppenheim, *Ancient Mesopotamia*, 1977<sup>2</sup>, 335-352.

<sup>252</sup> P. Koschaker/A. Ungnad, *Hammurabi's Gesetz VI. Übersetzte Urkunden mit Rechtserläuterungen*, 1923, 46 f. and no. 1540.

metal with a religious significance, such as a golden solar disc. In her opinion these objects could never have formed part of the original loan<sup>253</sup>.

A possible example of such a 'vow' coupled to an outstanding debt(?) is a text from Larsa dating from the third year of Šamšuiluna (= 1747 B.C.)<sup>254</sup>, in which neither *IKRIBU* nor the *ŠALMU BALTU* clause occurs<sup>255</sup>: "1/3 mina, 5 šekels of silver ...<sup>256</sup> Iddin-Ištar<sup>257</sup> owes to Šamaš. When Šamaš will have had mercy upon him and he will have experienced the turning back of Šamaš, (and thus) money will have become available to him, he will pay Šamaš, his Lord". Harris contents that in this 'vow' Šamaš is forced to lend active assistance if he wishes to recover the sum owing him<sup>258</sup>. Depending on the meaning of *MITHĀRUM*, the sum of money here could be a fine for too late payment of a real loan, a fine of the same amount as the original debt imposed after the non-fulfillment of a vow, or with a different meaning of *MITHĀRUM* which enables R. Harris to designate this, too, as a vow that is merely disguised as a loan.

The group of Old Babylonian texts which contain apparently obscure financial transactions with a god are designated *IKRIBU*. For a good understanding of these texts and for a definition of the meaning of *IKRIBU*, I believe it necessary to take into account its specific meaning in the Old Assyrian trade texts from Kültepe, as described by P. Garelli<sup>259</sup> and K.R. Veenhof<sup>260</sup>, since these works were published after the CAD I/J and the article of R. Harris. From the Kültepe texts it appears that this term was used to designate products of the temple, or commodities bought with the 'money' of the temple which merchants were allowed to put on sale, silver or gold received for them then being handed over to the

<sup>253</sup> If the person in trouble could only address a vow to a god by the roundabout means of a temple loan, this would imply that he had no other possibility of appealing directly to a god with the promise of an offering if the god relieved him of his problems. This does not seem plausible and moreover it would be diametrically opposed to the relative ease with which the Hittite royal family addressed vows to all sorts of gods in the thirteenth century. However a closer comparison cannot be made, since there are too many differences regarding time, the persons who make the vows and also such other aspects as the fact no loans by Hittite temples to private individuals are known.

<sup>254</sup> G. Boyer, *Contribution à l'histoire juridique de la 1ère dynastie babylonienne*, 1928, 147 = V. Scheil, "La promesse dans la prière babylonienne", *RA* 12, 1915, 65-72 (p. 68).

<sup>255</sup> Translation of R. Harris, "Old Babylonian...", *JCS* 14, 136<sup>+34</sup>.

<sup>256</sup> The Akkadian text has here *MITHĀRUM*.

<sup>257</sup> A priest of the god Adad.

<sup>258</sup> R. Harris does not translate *MITHĀRUM* because she believes it certainly cannot be "some kind of interest" as proposed by B. Landsberger. According to CAD M II, 137 it could mean the fine for an unfulfilled vow or tardiness in paying a debt. The fine is as high as the outstanding "debt".

<sup>259</sup> P. Garelli, *Les Assyriens en Cappadoce*, 1963, 251 ff.

<sup>260</sup> K.R. Veenhof, *Aspects of Old Assyrian Trade and its Terminology*, 1972, 122<sup>+202</sup>, 153, 282, 350<sup>+466</sup>. See also M.T. Larsen, *The Old Assyrian City-State and its Colonies*, 1976, 149.

temple<sup>261</sup>. From the derivation of *IKRIBU* from the verb *KARĀBU* = 'to pray', 'to bless', 'to consecrate'<sup>262</sup>, can be inferred that the word referred originally to objects given as votive offering to the temple, that its meaning then expanded to include all property of the temple and then further to include also the commodities lent out or given on consignment by the temple<sup>263</sup>. This renders plausible a further expansion of the meaning to 'goods still to be returned' or 'outstanding debt'.

The concept of such a development is further strengthened by another connotation of *IKRIBU*, i. e. those valuables, usually gold or silver deposited by the merchants in sealed packages in the temple<sup>264</sup>, for which they were responsible or which remained their property but from which a part could on occasion be given to the god, either in payment of things bought for the temple, or as interest on the temple's financing of a business journey. In any case, the valuables termed *IKRIBU* were not allowed to be stored for any length of time elsewhere than in the temple. In this way the temple could keep an eye on the solvency of traders and, at the same time, it had security for its temporarily loaned capital.

In this case *IKRIBU* has little to do with 'vow' or 'promised object', even though the temple's 'basic capital' probably was composed of 'sacred objects'. The fact that *IKRIBU* in Old Babylonian texts in which the temple or god also clearly acts as financier should be interpreted as 'money lent (by the temple)', 'temple property' or 'temple funds' and not as 'promised object' or 'object to be consecrated' (not yet given) seems to me to provide the solution to many passages difficult to explain. It obviates such concepts as 'fictitious loans', 'conditions to be fulfilled before debts are redeemed' and 'extra offerings'. This solution gains even more credibility as the only correct one if we realise that precisely *BALTU* also can have the connotation 'financially sound'<sup>265</sup>, so that *BALTU* and *ŠALMU* strengthen each other and together form the easy conditions on which the temple lent money: the borrower did not have to pay back the money until he was financially able to do so<sup>266</sup>. Strong support for the correctness of the view that 'physical health' is not in question here is to be found in *ŠALMU-BALTU* texts where the loan is said to bear no interest<sup>267</sup> and in a text about a temple loan to a family<sup>268</sup>.

<sup>261</sup> *IKRIBU* is also used to designate a consignment which was temple property and for which no tax had to be paid *en route*.

<sup>262</sup> According to AHw I, 445, *KARĀBU* means "to make a vow" in only one passage, namely in ITn 40, 27 in the vow of Aššur-nadin-apli (appr. 1206-1203). CAD K, 197 f. gives a few more passages.

<sup>263</sup> Cf. K.R. Veenhof, "Brieven van Assyrische Vrouwen", in: *Schrijvend Verleden*, 1983, 97 first note b, and 89.

<sup>264</sup> P. Garelli, *Les Assyriens...*, 253 ff.

<sup>265</sup> Information received in a letter dated 19-9-1983 from Prof. M. Stol who very kindly critically read the pages on Mesopotamia and for which I thank him warmly. Sentences containing data derived from his observations end with (M. S.). Obviously the responsibility for the contents of this paragraph is entirely mine.

<sup>266</sup> For details about loans in Mesopotamia, see M. Stol, *Een Babylonier maakt schulden*, 1983.

<sup>267</sup> PBS 8/2.150, UET 5.400, TCL 1.188.



where two brothers promise to pay Šamaš if he makes them financially sound. It would be far-fetched to assume that both brothers were ill (M. S.).

The Old Babylonian *ŠALMU-BALTU* and *IKRIBU* texts are of the same type as the aforementioned texts from Larsa where all that is expressed is that when money becomes available the god will receive what is owing to him. In a narrow sense these texts have nothing to do with vows. An interpretation along these lines makes sense of 'loans' to rich people and of one person 'becoming indebted' to two gods on the same day<sup>269</sup>.

In Hittite texts *IKRIBU* came to mean more specifically and more abstractly 'vow' as well, as is attested by, inter alia, KUB 15.20 ii 9', a text from the thirteenth century B.C. in which *IKRIBI.HI.A* are pronounced<sup>270</sup>.

#### Middle Assyrian texts:

To my mind the only manifest vow in Middle Assyrian texts occurs in ITn 40, 15-32 where Aššur-nadin-apli, son of Tukulti-Ninurta I writes the following<sup>271</sup>: "When the course of the Tigris beside my city Aššur was altered, it cut through 600 (*IKU*) of field and (so) created a (new) bed for itself; I prayed to the gods Aššur and Šamaš to return the course of the Tigris to its (former) position. I entreated (them) to make my royal statue (and) to erect (it) at the threshold of my city, the desired object of the gods, in the presence of the gods Aššur and Šamaš. At that time, I made the 'house of my royal statue' on the bank of the Tigris at the threshold of my city, the city (which is) the desired object of the gods. I deposited my steles and clay inscriptions therein."

Evidently the king fulfilled this vow when the Tigris returned to its old bedding at some unspecified time after the flood. Although the making of the vow is accompanied by an attitude of prayer, it would seem to be a true vow, possibly incorporated in a prayer.

<sup>268</sup> VAS 18.13.

<sup>269</sup> R. Harris, "Old Babylonian...", *JCS* 14, 136 uses these two cases to prove why there can be no question of a real loan.

<sup>270</sup> ... *A-NA DINGIR-LIM IK-RI-BI.HI.A me-ma-an-har-zi* ("... she has pronounced vows for the god").

<sup>271</sup> In the translation of A.K. Grayson, *Assyrian Royal Inscription I*, 1972, 135 f. Cf. W. Mayer, *Untersuchungen zur Formensprache der Babylonischen Gebetsbeschwörungen*, 1976, 319.

#### B. Ugaritic and Canaanite texts

The legend of the Ugaritic king Keret dates from approximately the same period as the vow of Aššur-nadin-apli. In it the god El summons the king to march with his army to Udumu where he must capture Hurriya, a princess of Udumu, and carry her off as his wife. Three days after setting forth he arrives at Tyrus(?) and in the sanctuary of the goddesses Ashirat and Elath he makes a vow promising that if he succeeds in taking Hurriya to his house and in leading her into his court he will offer double her weight in silver and triple in gold. For seven years after he succeeds in marrying Hurriya, Keret forgets to fulfill his vow and the goddesses then remind him of his negligence<sup>272</sup>.

S.B. Parker<sup>273</sup>, like L.R. Fisher before him<sup>274</sup>, compares this vow with the diverse vows in the Old Testament and refers, inter alia, to A. Wendel's work on vows<sup>275</sup>. The vows which occur in prayers are not here distinguished from 'independent' vows.

In the Old Testament, particularly in Genesis 28:20-22 (Jacob), 1 Samuel 1:11 (Hannah), 2 Samuel 15:8 (Absalom), and Judges 11:30f. (Jephthah) approach relatively closely the Hittite vows as regards their construction, especially in the mention of the name of the deity followed by "if you ... then I will", the vow being fulfilled after the god has done his work<sup>276</sup>, and occasionally in the introductory phrase "and PN made a vow to GN as follows: ..." <sup>277</sup>.

<sup>272</sup> Possibly H. Ginsberg correctly assumes in ANET<sup>3</sup>, 1969, 145 that Keret did fulfill this vow, but that he made new ones which he was negligent in fulfilling, with the result that he fell ill. In iii 23 ff., reference is made to more vows and votive [offerings] than to the single vow concerning Hurriya (differently interpreted by W. Röllig, *Neues Handbuch der Literaturwissenschaft I*, 1978, 266 ff.).

<sup>273</sup> S.B. Parker, "The Vow in Ugaritic and Israelite Narrative Literature", *UF* 11, 1979, 693-700.

<sup>274</sup> L.R. Fisher, "Two Projects at Claremont: The Ugaritic and Hebrew Parallels Project; The Claremont Ras Shamra Tablets", *UF* 3, 1971, 25-32 (p. 27 ff.).

<sup>275</sup> A. Wendel, *Das israelitisch-jüdische Gelübde*, 1931. A detailed comparison between the Hittite and the Old Testament faiths, without further comment on the vows, is to be found in: E.P. Matter, *Die Bedeutung der Hethiter für das Alte Testament (Eine religions-, rechtsgeschichtliche und ethnologische Studie)*, 1933.

<sup>276</sup> Deuteronomy 23:32, for that matter, contains a warning against postponing the fulfillment of a vow.

<sup>277</sup> The contents of the Hittite and the Old Testament vows differ widely, however. There are three types in the Old Testament: 1. for the sake of a safe return, 2. for the sake of a military victory, 3. in order to acquire a wife and progeny. The first two types also occur in Hittite texts, but the Hittites had innumerable other reasons for making a vow and, unlike in the Old Testament, in theirs there is not always a specific relation between the condition and what is promised.

A parallel to Keret's vow is to be found in the much later Mishna<sup>278</sup>, in which a woman promises her daughter's weight in gold if she is cured of her disease. Parker also compares Keret's vow with the Hittite prayer KUB 21.27 in which queen Puduhepa promises a silver statue of king Hattušili, life-sized, with head, hands and feet of gold.

The conclusion drawn from these Hittite and Ugaritic texts that the object promised is a replacement for the (possibly) sick person who would otherwise be given to the god is prompted by the vow of Hannah, but is not attested by many other Hittite texts in which a statue is promised and in which there can be no question of replacement. The promise of a statue must be seen as the promise of a statue of a god and therefore a valuable cult object. Hence it is not correct to compare the vows of Jephthah and Hannah in which persons are promised with the vows of Keret and Puduhepa in which a substitute is said to be promised. What Parker<sup>279</sup> considered a logical inference, namely that the custom in the more developed trading community in Late Bronze Age Syria and Anatolia the offering the image of a person was thereafter further rationalised in Israel, likewise cannot be correct.

Moreover the paucity of Ugaritic material, consisting (only) of the Keret vow, enjoins circumspection in drawing conclusions about the relation between vows in Ugarit and Israel<sup>280</sup>. It is however remarkable that, given the direct written contact between the Hittites and Ugarit and a 'geographical' contact between Ugarit and Israel, from about the beginning of the thirteenth century B.C. in Anatolia, at the end of the century in Ugarit and possibly a few centuries later in Israel vows are encountered which, despite all the divergencies, reveal an outward likeness not found in the texts from Mesopotamia. The only comparable vow is, as described above, the vow of the Assyrian king Aššur-nadin-apli which also dates from the thirteenth century.

<sup>278</sup> S.B. Parker, "The Vow...", *UF* 11, 695.

<sup>279</sup> "Worshipping replica" (S.B. Parker, "The Vow...", *UF* 11, 700). For the use of substitute effigies in Hittite rituals, reference might be made, inter alia, to the most instructive book by H.M. Kümmel, *Ersatzrituale...*, StBoT 3. In these rituals there is a ruler whose kingship is threatened by evil omens and for whom the other customary substitute animals are not adequate to save him. Another person or an effigy of a person is appointed to be the magic substitute to whom the impending evil is transferred. There is no offering whatsoever involved, but a magic ritual to protect the king against evil.

<sup>280</sup> Parker rightly qualifies his statement (S.B. Parker, "The Vow...", *UF* 11) that, for example, the analogies between the Keret vow and those of the Old Testament "must be explained by similar institutional foundations in the life of the two societies" by remarking that the scarcity of Ugarit material and the differences between the vows of Keret and Hannah enjoins caution if one considers other types of vows which could have been customary in the more commercial, law-regulated society of Syria in the Late Bronze age.

### 9. Comments on persons mentioned in the texts

<sup>m</sup>AMAR<sup>MUŠEN</sup>-i<sup>281</sup> (NH 1734 + suppl.):

Texts:

- 1: KBo 4.10 Rev. 29 (CTH 106);
- 2: KBo 16.83 ii 10 (CTH 242);
- 3: KUB 13.35 ii 43 (CTH 293);
- 4: KUB 15.5+ i 1 (CTH 583);
- 5: KUB 30.38 + KBo 23.1 1. s. 2 (CTH 472);
- 6: KUB 31.61+ ii 9 (CTH 585).

Although bundled together, these texts usually mention different persons with a different ending to their names: <sup>m</sup>AMAR<sup>MUŠEN</sup>-i and <sup>m</sup>AMAR<sup>MUŠEN</sup>-na. This can be explained by assuming that MUŠEN covers two different Hittite words, possibly *wattai-* for the first group and a word ending in *-anna* for the second for which, however, I can make no suggestion<sup>282</sup>. The texts 3, 4 and 6 and probably text 1<sup>283</sup> contain the first name, texts 2 and 5 the second.

A number of persons are easily distinguished since their professions are given: a carpenter in text 2 and a scribe in text 5 are clearly different from the persons in the first group. In text 1, <sup>m</sup>AMAR<sup>MUŠEN</sup>-i is an *urayanni*<sup>284</sup>, in text 3 a *KARTAPPU*<sup>285</sup>, in text 4 no profession is mentioned and in text 6 he is again *urayanni*. It is possible that the *KARTAPPU* was promoted to *urayanni* and that the same person is therefore involved in all these cases<sup>286</sup>.

This would mean that KUB 13.35 is older than the vow of Puduhepa and KBo 4.10<sup>287</sup>, which is very plausible. If KUB 15.5+ can indeed be dated to Urhi-Tešup, and provided only one person is

<sup>281</sup> See now Th.P.J. van den Hout, StBoT 38, 1995, 204 ff.

<sup>282</sup> This *-anna* is based on the writing in (5) <sup>m</sup>AMAR<sup>MUŠEN</sup>-[a]n-na-aš.

<sup>283</sup> KBo 4.10 has the nom. abs.

<sup>284</sup> For this high official, under the <sup>LÜ</sup> *tuhkanti*, see inter alia A. Goetze, "Hittite courtiers and their titles", *RHA* 54, 1952, 1-14 (p. 9<sup>23</sup>) and F. Pecchioli Daddi, "Il *hazan(n)u* nei testi di Hattusa", *Or. Ant.* 14, 1975, 93-136 (p. 119 f.<sup>93</sup>).

<sup>285</sup> See F. Pecchioli Daddi, "Il *KARTAPPU* nel regno ittita", *SCO* 27, 1977, 169-191.

<sup>286</sup> E. Laroche, "Un point d'histoire: Ulmi-Teššub", *RHA* 48, 1948, 40-48 (p. 43) declares that the persons in texts (3) and (6) are "without doubt" identical, but this interpretation is probably based on the then assumed identification <sup>LÜ</sup> *uri/ayanni* = *KARTAPPU* (see E. Laroche, "Le vœu...", *RA* 43, 71).

<sup>287</sup> To be dated to the reign of Tuthaliya IV according to the data placed at my disposal by Th.P.J. van den Hout.

involved, the career of <sup>m</sup>AMAR<sup>MUŠEN</sup>-i could have spanned three reigns, from Urhi-Tešup to early Tuthalia IV.

<sup>f</sup>Arum(m)ura (NH no. 155 + suppl.):

Texts:

- 1: KBo 16.83 iii 10' (CTH 242);
- 2: KUB 15.5+ i 11 (CTH 583);
- 3: KUB 26.43 Obv. 51 and Rev. 6 (CTH 225);
- 4: KUB 48.126:13'.

The only indication of the function of (an) Arumura is in text 1, where she is GAL MUNUS ŠU.GI, a very seldom<sup>288</sup> mentioned leader of the old women who play an important role in oracles and during religious festivals<sup>289</sup>. The occurrence in text 2 of various known persons makes it possible to date it in the Muwatalli/Hattušili III period<sup>290</sup>. In text 3 mention is made of the sons of Arumura (possibly concubine of Šahurunuwa) who are not granted property in the Šahurunuwa agreement. If this text is dated, rightly, at the beginning of the reign of Tuthaliya IV, Arumura herself can be dated under Hattušili III (and Tuthaliya IV).

Text 4 is from the reign of Hattušili III and Puduhepa. The personal names with Arumura in text 1 are partially identical with a number of names<sup>291</sup> in the votive texts, but a positive identification is impossible. Each name refers to more than one person. R. Lebrun's conclusion from these texts that Arumura was a priestess, like Hepapiya known for her intervention, is too bold<sup>292</sup>. There are not enough data available to state positively that the same woman occurs in all four texts. In text 2, Arumura gives advice after a dream and in text 4 she probably appears before the king in a dream. Nothing can be inferred from text 3 in this respect and, because of her function in text 1, the Arumura

<sup>288</sup> In four texts according to F. Pecchioli Daddi, *Mestieri...*, 556.

<sup>289</sup> See A. Kammenhuber, *Orakelpraxis...*, TdH 7, 119 ff.

<sup>290</sup> Inter alia <sup>m</sup>UR.MAH-ziti, <sup>m</sup>Ehli-Kušuh, <sup>f</sup>DU-IR. In A. Ünal, *Hattušili III*, TdH 3, 138 f. dated under Hattušili III. Different in F. Imparati, "Una concessione...", *RHA* 32, 92 f., who dates the text between Muršili II and Urhi-Tešup because Danuhepa occurs in it. In my opinion Danuhepa could, however, have appeared in a dream, possibly after her death, or the gifts could have been made in memory of Danuhepa, though this is not stated explicitly.

<sup>291</sup> <sup>m</sup>AMAR<sup>MUŠEN</sup>(-na), <sup>m</sup>Piha-<sup>D</sup>U (EN UNUTI), <sup>m</sup>Tuthaliya.

<sup>292</sup> R. Lebrun, *Šamuha...*, 53 and 127.

mentioned there could be identical with the one in texts 2 and 4<sup>293</sup>. In any case one Arumura was a very important woman during the reign of Hattušili III, being his counsellor in the explanation of dreams. The occurrence of an Arum(m)ura in various Bo. texts cannot (as yet) be explained<sup>294</sup>.

<sup>m</sup>Ehli-<sup>D</sup>SIN (<sup>m</sup>Ehli-Kušuh) (NH no. 226 + suppl.):

Texts:

- 1: KUB 15.5+ ii 9' (CTH 583)<sup>295</sup>;
- 2: KUB 23.45:4 (fr.) (?) (CTH 209);
- 3: KUB 26.66 iii 2, 4, 7 and iv 14 (with dupl. KBo 18.153) (CTH 242);
- 4: IBoT 1.31 Rev. 2 (fr.) (CTH 618);
- 5: KUB 56.1:1 (fr.) (?)<sup>296</sup>.

The complete Hurrian name of this official who served under Hattušili III and Tuthaliya IV has been preserved only in text 3<sup>297</sup>. From various details it can be inferred that Ehli-Kušuh was the guardian of the palace stores of gold and silver and it is likely that all references are to one and the same person. In text 3, an inventory list, Ehli-Kušuh states that the silver for making a pectoral ornament has already been handed over to Kaššu, the gold- and silversmith<sup>298</sup>.

A. Kammenhuber postulates<sup>299</sup> that in this text Ehli-Kušuh confirms that the god of Arušna is satisfied with the offerings promised, but I found no attestation of this in the text. It is questionable whether that accords with his function as known to us from texts mentioned above. In text 4 he is given gold to make a goblet. The same god of Arušna occurs in text 5 in connexion with an Ehli-..., which makes the restoration *SIN* a possibility. In text 1 mention is made of a dream of Ehli-Kušuh in which a

<sup>293</sup> As in F. Imparati, "Una concessione...", *RHA* 32, 93. According to A. Kammenhuber, *Orakelpraxis...*, TdH 7, 28, the women in texts (2) and (3) are, in any case, identical. According to L.M. Mascheroni, "Un'interpretazione...", in: Fs P. Meriggi II, 308 f., the Arumura's in texts (2) and (4) are identical, but different from the one in (3).

<sup>294</sup> L. Rost, "Zu den hethitischen... I", *MIO* 8, 194.

<sup>295</sup> This passage is given in E. Laroche, *Recueil d'onomastique hittite*, 1951, no. 218. The restoration is supported by H. Klengel, "Zum Brief eines Königs von Hanigalbat", *Or.* 32, 1963, 280-291 (p. 288).

<sup>296</sup> In H. Otten/V. Souček, *Das Gelübde...*, StBoT 1, 10<sup>2</sup> and Taf. VIII.

<sup>297</sup> It is often broken at the determinative of divinity. Where something can be seen of it, it cannot plausibly be restored to Ehli-LUGAL(-ma), since this name is written without <sup>D</sup>.

<sup>298</sup> Cf. A. Ünal, *Ein Orakeltext...*, TdH 6, 47. For Kaššu see PART ONE Chapter I note 43. In lines 7 f., Ehli-kušuh could possibly keep the silver separate from the rest of the material in view of an unfavourable oracle(?) (... <sup>m</sup>Ehli-<sup>D</sup>SIN a-aš-ga-za kal-la-ra-an-ni har-zi).

<sup>299</sup> A. Kammenhuber, *Orakelpraxis...*, TdH 7, 150.

priestess and gold occur and, as always in this text, the final advice is given by the dream-diviner<sup>300</sup> Hepapiya. It is not certain whether text 2 refers to the same person. It is a letter in which, inter alia, a Lupakki is also mentioned. UR.MAH-ziti, the well-known court scribe under Hattušili III also occurs in texts I and 3. Although KUB 15.5+ dates from the time when Hattušili was not yet a reigning monarch<sup>301</sup>, it is in no way inconceivable that the same ‘guardian of the treasure’ is referred to in the texts where his function is clearly stated.

The postulation of A. Ünal<sup>302</sup> that no name beginning with Ehli- can be dated in the reign of Hattušili cannot be correct: A. Ünal himself dates KUB 23.45 in the reign of Hattušili III<sup>303</sup>. The proper name is also on a seal from Emar (Meskene)<sup>304</sup> with the function of <sup>LÜ</sup>SAGI.A = ‘pourer’.

<sup>f</sup>Hepa-SUM (<sup>f</sup>Hepapiya) (NH no. 365 + suppl.):

Texts: KUB 15.5+ passim.

This woman’s name, which occurs exclusively in KUB 15.5+ in 27 passages, is always written <sup>f</sup>Hepa-SUM (without specification of profession) and is preceded by *UMMA* = ‘thus’. It is remarkable that she is not mentioned in any other text and that she always allots objects to “DINGIR-LIM GAL”. Sometimes what is given to a certain god because of a dream is taken back and given to the great god on the advice of Hepapiya<sup>305</sup>. She is evidently some sort of priestess of the great god and also counsellor in the matter of dreams<sup>306</sup> under Urhi-Tešup, to whose reign the text of KUB 15.5+ can probably be dated<sup>307</sup>.

<sup>300</sup> The name is broken off here already in the LI sign.

<sup>301</sup> See PART ONE Chapter 5.

<sup>302</sup> A. Ünal, *Hattušili III*, TdH 3, 119.

<sup>303</sup> A. Ünal, *Hattušili III*, TdH 3, 120.

<sup>304</sup> E. Laroche, “Les hiéroglyphes de Meskene-Emar et le style ‘syro-hittite’”, *Akkadica* 22, 1981, 5-14 (p. 11: Msk. 75, 9).

<sup>305</sup> For example KUB 15.5+ iii 19 ff.

<sup>306</sup> *Prière hittite*, 7: “... prêtresse ou intendante apparemment responsable de l’affaire”. A. Ünal, *Hattušili III*, TdH 3, 138: “Sie ist die Traumdeuterin”. R. Lebrun, *Šamuha...*, 53: “... tandis que Arumura et Hepapiya sont des prêtresses...”.

<sup>307</sup> The possibility that she and her principal Urhi-Tešup have disappeared from the scene is considered in PART ONE Chapter 5

The name Hepapiya also occurs on two seals from Tarsus<sup>308</sup>, which could argue for a Luwian reading of the second element of the name<sup>309</sup>.

<sup>m</sup>Katapa-DINGIR-LIM (<sup>m</sup>Katapaili) (NH no. 543 + suppl.):

Texts:

1: KBo 2.2 iv 24, 28 (CTH 577);

2: KBo 16.60 Obv. 5 (CTH 295);

3: KBo 18.I46:1, 20 (fr.) (CTH 581);

4: KUB 15.11 iii 5', 7' (fr.) (CTH 584);

5: KUB 16.32+ ii 25 (CTH 582).

It is remarkable that the Hittites so seldom specify the profession or function of officials mentioned by name. In none of the texts in which his name occurs is Katapaili’s profession specified, though he must have been an important man in vows and oracle matters. In text I, an oracle text which could date from the reign of Tuthaliya IV, the matter of giving with which Katapaili was cognizant is twice mentioned in connexion with vows<sup>310</sup>.

In text 4 the personal name twice occurs as last word of a paragraph even after *karū* = ‘already (done)’, which would seem to suggest that Katapaili checked whether the vow was fulfilled. In texts 2 and 5<sup>311</sup>, both texts of a protocol nature, his function is not clear. In text 5, dated under Tuthaliya IV by H.G. Güterbock and H. Otten<sup>312</sup>, he is possibly authorised to allot a city to the spirit of a dead man. In text 2 Katapaili possibly commands the service of a number of ‘deported’ for a temple. In the third text, a letter concerning an oracle, someone (in an obscure context) twice addressed the king and twice Katapaili, further attestation of the high position of this official in religious matters under Hattušili III and Tuthaliya IV.

<sup>308</sup> Numbers 14 and 17, described by I. Gelb, in : H. Goldman, *Excavations at Gözlü Kule Tarsus II*, 1956, 248 f. On no. 17 possibly together with Pu-tu-be-pa, GREAT QUEEN. Hé-pa-pi-a is designated as daughter of a king. For the reading hé- see E. Laroche, “Documents hiéroglyphiques hittites...”, Ugar. III, 137<sup>14</sup>.

<sup>309</sup> Termed a Hurrian name by A. Kammenhuber, “Nominalkomposition in den altanatolischen Sprachen des 2. Jahrtausends”, *KZ* 77, 1961, 161-218 (p. 213).

<sup>310</sup> See also A. Ünal, *Hattušili III*. Teil II, TdH 4, 1974, 111.

<sup>311</sup> Cf. R. Werner, *Hethitische Gerichtsprotokolle*, StBoT 4, 48 resp. 14 f.

<sup>312</sup> HTR, 136<sup>14</sup>. KUB 50.6, which can be joined to KUB 16.32, is also dated under Tuthaliya IV by A. Archi in his introduction to the text edition in question.

<sup>f</sup>Kilušhepa (NH no. 579 + suppl.):

Texts:

- 1: KUB 15.1 iii 54' (CTH 584);
- 2: KUB 15.3 iv 10' ff. (CTH 584);
- 3: KUB 15.30 ii 5 (CTH 590);
- 4: KUB 40.80:1 (? fr.), 2 (CTH 297);
- 5: KUB 56.14 iv 1;

The woman with this Hurrian, compound personal name occurs exclusively in dream and votive texts and twice in KUB 40.80, described by H.G. Güterbock as "deposition in court"<sup>313</sup>. In texts 1 and 2 the queen makes a vow in the preceding paragraph on behalf of the son of the king of Išuwa on condition he recovers from an illness<sup>314</sup>. In text 3 she occurs in an unspecified connexion together with <sup>f</sup>DU-IR and <sup>m</sup>UR.MAH-ziti, the first of whom also appear in text 4 with, inter alia, Kilušhepa<sup>315</sup>. In the text 4, <sup>f</sup>DU-IR makes statements in various paragraphs introduced by *UM-MA* <sup>f</sup>DU-IR (lines 11 and 16), which also could possibly have stood at the beginning of line 1. After approximately sixteen missing signs, the text continues with: [...-h]é-pa-aš e-eš-ta nu-[wa] A-NA <sup>m</sup>A-li-LUGAL-m[a] (2) [16 signs GI]M or [m]a-an-wa [<sup>f</sup>Ki-lu-uš]-hé-pa-aš BA.ÚŠ (3), etc. It is highly probable that [<sup>f</sup>Ki-lu-uš]-hé-pa-aš can be filled in in line 1. The translation is then: "[Kiluš]hepa was [there] and [...] to Ališarruma [...]. When [Kiluš]hepa died, etc."<sup>316</sup>.

Other names in this text are, inter alia, Lupakki and Šaušgaziti, two personal names which, like Kilušhepa, have been found on bullae in Korucutepe<sup>317</sup>, as noted by Ph.H.J. Houwink ten Cate<sup>318</sup>, in a

<sup>313</sup> H.G. Güterbock, "Hittite Hieroglyphic Seal Impressions from Korucutepe", *JNES* 32, 1973, 135-147 (p. 139<sup>8</sup>). In E. Laroche (CTH 297) classified as "Documents de procédure(?)" and in H. Klengel, "Nochmals zu Išuwa", *Or. Ant.* 15, 1976, 85-89 (p. 87 f.) as "Gerichtlichen Zeugenaussage".

<sup>314</sup> Restoration in text (2): the name of the country and the words "recovers from the illness".

<sup>315</sup> Up till now, <sup>f</sup>DU-IR has not been read as such in KUB 15.5+ ii 5' and KUB 15.30 ii 5. Only in the supplement to NH see therefore under no. 1756c with text KUB 40.80:11, 16, to which can be added line 6 and line 20 (fr.). The fact that in KUB 15.5+ ii 52 ff. UR.MAH-ziti states that the Stormgod is angry with, inter alia, the king of Išuwa could be significant.

<sup>316</sup> The translation is based on the most plausible restoration GIM-an.

<sup>317</sup> The bullae have been published by H.G. Güterbock in: M.N. van Loon (ed.), *Korucutepe* 3, 1980, 127 ff. following on an earlier, preliminary publication in H.G. Güterbock, "Hittite Hieroglyphic Seal...", *JNES* 32.

<sup>318</sup> Ph.H.J. Houwink ten Cate, review of NH, *BiOr* 30, 1973, 252-257 (p. 257).

region that is usually identified with Išuwa<sup>319</sup>. Regarding Lupakki in KUB 40 and on bulla no. 6, there is a possibility that he is the same person as the chief of charioteers who is addressed in KBo 18.4 by a king of Išuwa as "my dear father" and as the Lupakki who as "servant to the queen" in KBo 18.1 writes her a number of lines<sup>320</sup>. The link between KUB 40.80 and Išuwa is based on more than just the personal names, namely the occurrence in line 9 of the city of Maltiya<sup>321</sup> which was located near or in Išuwa<sup>322</sup>, probably near present-day Malatya. The frequent occurrence of the name Lupakki makes a certain identification impossible<sup>323</sup>, although it is manifest from KUB 40.80:11 ff. that Lupakki (without specification of function) holds an important post: "... those women who were brough[t] from Ambara, these [were given] to Lupakki and Lupakki said to them 'do this', etc."

The bulla bearing the name Kilušhepa, might, perhaps, help us to identify this woman. As H.G. Güterbock has convincingly demonstrated<sup>324</sup>, she occurs together with a king<sup>325</sup> Arišarruma on the bilingual<sup>326</sup> bullae 2.2.A and 2.2.B with, after her name, the designation GAL DUMU.MUNUS or DUMU.MUNUS GAL, to be translated, for the meanwhile, as 'princess' (literally 'great daughter').

The strong indications that one and the same Kilušhepa is concerned in all the texts listed at the beginning of this section and on the bullae are set forth in the aforesaid articles of H.G. Güterbock<sup>327</sup> and H. Klengel<sup>328</sup>. It must be pointed out that from the fact that in texts 1 and 2 Puduhepa makes a vow for the son of the king of Išuwa it can be inferred that her (family) relationship with the royal family of

<sup>319</sup> H. Klengel, "Die Hethiter und Išuwa", *Or. Ant.* 7, 1968, 63-76. H. Klengel, "Nochmals zu Išuwa", 85-89. and H.G. Güterbock, "Hittite Hieroglyphic Seal...", *JNES* 32, 140.

<sup>320</sup> Suggested for the Lupakki on the Korucutepe bulla by H.G. Güterbock, "Hittite Hieroglyphic Seal...", *JNES* 32, 142<sup>4</sup>, one argument being the occurrence of a charioteer Lupakki in KUB 31.68:39 and the mention of Išuwa two lines further on. See, however, H. Klengel, "Nochmals zu Išuwa", *Or. Ant.* 15, 86 ff. and F. Pecchioli Daddi, "Il <sup>LU</sup>KARTAPPU...", *SCO* 27, 169 ff. According to the latter on the analogy of RS 19.70 "my father" should not be taken to mean a family relationship.

<sup>321</sup> The traces permit the restoration of -di-ya after <sup>URU</sup>Ma-al. Already so in H. Klengel, "Nochmals zu Išuwa", *Or. Ant.* 15, 88<sup>22</sup>.

<sup>322</sup> Ph.H.J. Houwink ten Cate, *The Records of the Early Hittite Empire (c. 1450-1380 B.C.)*, 1970, 4<sup>14</sup>, 62, 65 with map at the end. Cf. RGTC 6, 257 f.

<sup>323</sup> E. Laroche (Suppl. to NH no. 708) merely calls the Lupakki of the Korucutepe bulla "contemporain de Hattušili III", whereas he classifies the Lupakki-s of KUB 40.80 and KBo 18.1 under "divers".

<sup>324</sup> H.G. Güterbock, in: *Korucutepe* 3, 128 f. According to E. Laroche, "Les hiéroglyphes de Meskene-Emar...", *Akkadica* 22, 10, the same Ar(i)šarruma has been found on seal Msk. 73.95 in Meskene (Emar). We must wait for a reproduction to see whether the same antithetic hands are used for the spelling ar(i).

<sup>325</sup> The title "hero" is possibly added.

<sup>326</sup> Unfortunately almost nothing remains of the cuneiform writing.

<sup>327</sup> H.G. Güterbock, "Hittite Hieroglyphic Seal...", *JNES* 32, 135 ff.

<sup>328</sup> H. Klengel, "Nochmals zu Išuwa", *Or. Ant.* 15, 85 ff.

Išuwa was a close one. The dating of the place (Pit G) where the bullae were found is roughly 1225-1100<sup>329</sup>.

The cuneiform texts in which Arišarruma and Kilušhepa occur also date from the last part of the reign of Hattušili III or from that of his son Tuthaliya IV, as from about the middle of the thirteenth century<sup>330</sup>.

In any case text 4, which contains pronouncements made by <sup>f</sup>D<sup>U</sup>-IR after the death of Kilušhepa, is the latest of the four texts in which this occurs, somewhat later than text 3 in which <sup>f</sup>D<sup>U</sup>-IR brings objects to the king. It is not absolutely certain that Kilušhepa was the wife of Arišarruma, even though they occur together on the bullae. In this connexion H. Klengel<sup>331</sup> and K. K. Riemschneider<sup>332</sup> prefer Ališarruma, whose wife is said, in KUB 40.90 in an obscure context, to have died<sup>333</sup>. Since, as stated above, Ališarruma occurs in close relation to Kilušhepa in KUB 40.80 and, moreover, certain identical persons occur in both texts (Kili or Utli as well as Lupakki and Šaušgaziti), they combine the two statements about the dying and take Ališarruma to be the husband of Kilušhepa. So far, however, the only known kings of Išuwa are Arišarruma<sup>334</sup> and Ehlišarruma<sup>335</sup>.

Ehlišarruma could possibly have been the last one, since there probably ceased to be an independent king of Išuwa some time during the reign of Tuthaliya IV<sup>336</sup>. The arguments in support of a marriage between Kilušhepa and Ališarruma are not, in my opinion, strong enough to refute the contention that the appearance together on the bullae of Kilušhepa and Arišarruma means they were wife and husband.

The designation DUMU.MUNUS GAL which accompanies the personal name Kilušhepa is fraught with problems. Apart from appearing in hieroglyphs on these bullae, the term DUMU.MUNUS GAL occurs in three cuneiform texts: KBo 4.6 (CTH 380), KBo 18.1 (CTH 187) and KUB 22.70 (CTH 566), which are now dealt with successively.

<sup>329</sup> H.G. Güterbock, in: *Korucutepe* 3, 128.

<sup>330</sup> H.G. Güterbock in: *Korucutepe* 3, 129. H. Klengel ("Nochmals zu Išuwa", *Or. Ant.* 15, 88) calculates contemporariness with Tuthaliya IV.

<sup>331</sup> H. Klengel, "Nochmals zu Išuwa", *Or. Ant.* 15, 88.

<sup>332</sup> K.K. Riemschneider, review of R. Werner, *Hethitische Gerichtsprotokolle* (StBoT 4), *OLZ* 70, 1975, 257-259 (p. 259).

<sup>333</sup> Cf. R. Werner, *Hethitische Gerichtsprotokolle*, StBoT 4, 67 f.

<sup>334</sup> Inter alia mentioned as such in KBo 4.10, the treaty with Ulmi-Tešup.

<sup>335</sup> Bulla 2.3 from Korucutepe could possibly derive from him.

<sup>336</sup> H. Klengel, "Die Hethiter und Išuwa", *Or. Ant.* 15, 71 ff.

A. KBo 4.6: When translating this prayer for the edition of *Schrijvend Verleden* ("Ex Oriente Lux", 1983, 220 ff.), it struck me that what we have here are, in fact, two closely parallel passages (one for the sick DUMU.MUNUS GAL and one for the sick Gaššuliyawiya) which deviate from the 'normal' major type, as given in CTH 371. Some considerations<sup>337</sup> which led me to believe that KBo 4.6 contains two different prayers are:

(a) Obv. 21 ff. is reminiscent of the beginning of votive texts or independent parts of votive texts after a paragraph-divider, e. g. in KUB 15.30 iii 8, KUB 48.118:1, KUB 48.121:1 and KUB 48.126:15', even though there is no question there of a subsidiary clause in the proem. The first prayer runs from Obv. x+1 to 21' and the second from Obv. 21' to Rev. 26', terminated by a double paragraph rule after which the tablet 'continues' without text. Hence this is in fact a concluding formula.

(b) The concluding formula of Rev. 24'-26' is literally the same as that of Obv. 18'-20', with the one exception of a different person who will glorify the god after being cured: DUMU.MUNUS GAL in the first prayer, Gaššuliyawiya in the second.

(c) Two different replacement images are mentioned: for DUMU.MUNUS GAL a woman who is richly clad, magnificent, pure, splendid and shining, and for Gaššuliyawiya a woman clad in magnificent cloths. The offerings also differ: Gaššuliyawiya adds to the sacrificial animals given by DUMU.MUNUS GAL a nanny goat and bread and wine. Another striking feature is the first person *uppahhun* = 'I have sent' in Obv. 12', spoken by the person who had the prayer for DUMU.MUNUS GAL recorded, as compared with *uppešta* = 'she has sent' in Rev. 14', subject Gaššuliyawiya.

(d) In the first prayer, in which the request is 'to remove' the illness, the disease could possibly be a different one from that in the second prayer, where the concept 'to cut away' is used in what is otherwise an identical passage. Consequently the persons mentioned in the prayers, DUMU.MUNUS GAL and Gaššuliyawiya need not necessarily be identical, as has hitherto always been assumed. Indeed it would seem highly unlikely that they are identical. Gaššuliyawiya is not, therefore, mentioned with the 'title' DUMU.MUNUS GAL, the reason for ascribing<sup>338</sup> this text to the wife of Muršili II becomes invalid and hence also the necessity to date it to the reign of Muršili II.

<sup>337</sup> For a more detailed discussion of the parallelism of this text, reference must be made to my review in *BiOr* 42, 1985, 128-133 and J. Tischler, *Das hethitische Gebet der Gaššulijawija*, 1981.

<sup>338</sup> Namely that she had the title DUMU.MUNUS GAL as queen who must wait until the death of the widow of Šuppiluliuma before she may call herself MUNUS.LUGAL. Cf. H.G. Güterbock, "Hittite Hieroglyphic Seal...", *JNES* 32, 137 and the introduction to KBo 18 p. IV. A dating to the reign of Hattušili III is to be found in J. Friedrich, "Aus dem hethitischen Schrifttum. Übersetzungen von Keilschrifttexten aus dem Archiv von

In NH no. 539, E. Laroche distinguishes two Gaššuliyawiya-s: 1) "Princesse hittite, peut-être femme de Muršili II"; 2) "Fille de Hattušili III, femme de Bentešina". Under 1) he lists in addition to KBo 4.6 KUB 36.81 (CTH 376) which must indeed date from the reign of Muršili and to these are added in the supplement<sup>339</sup> KBo 22.10 iii 7 (?) (CTH 214, 20) and KUB 50.103 Rev. 3<sup>340</sup>. Under 2) are listed KBo 1.8 Obv. 19, the text which attests that Gaššuliyawiya is a daughter of Hattušili and has become the wife of Bentešina of Amurru, and the hieroglyphic seal SBo 1.104. To these can probably be added the text mentioned by A. Kammenhuber<sup>341</sup>, KUB 5.20+ 18.56, in which Hattušili makes oracular inquiries to enquire if his children are in danger<sup>342</sup>.

As well as KBo 1.8 and the seal, KBo 22.10 could also derive from the time of Hattušili because Gaššuliy[awiya] is mentioned between Hannutti and Tuthaliya, (Prince) Hannutti's dating (NH no. 278) being known from his occurrence in KBo 4.10 and Tuthaliya being taken therefore as Tuthaliya IV<sup>343</sup>. Nothing can be deduced from KUB 50.103, a small fragment of an oracle text. In addition to the seal SBo 1.104, a personal seal of a princess on which Gašuliyawi is designated DUMU.MUNUS LUGAL (= daughter of the king, probably Hattušili III), there is another Boğazköy seal, SBo 1.37, on which Gašulawi is also mentioned, but with Muršili as <sup>D</sup>UTU-ŠI. Damage makes it impossible to say with certainty whether the designation DUMU.MUNUS LUGAL also occurs here<sup>344</sup>.

Bogbasköi II", *AO* 25, 1925, 3-32 (p. 19) and following him, inter alia, in A. Kammenhuber, *Orakelpraxis*..., TdH 7, 147, 149 and A. Ünal, *Hattušili III*, TdH 3, 42.

<sup>339</sup> Suppl. of NH, *Hethitica* 4, 1981, 3-58 (p. 20).

<sup>340</sup> Wrongly called 'Pišulawija in the index of personal names in the text edition.

<sup>341</sup> A. Kammenhuber, *Orakelpraxis*..., TdH 7, 31.

<sup>342</sup> According to A. Kammenhuber, i 36 ff. refer to Kašulawii[a] (= Gaššuliyawiya) and ii 19 ff. the same person, designated DUMU.MUNUS, without personal name. The reading ŠU! is less plausible than AL judging by the copy, but the original could make ŠU possible. The spelling *Ka-šu* etc. would, in any case, be unique for this name. NH no. 483 says the name is Kallawiya, a name which occurs nowhere else. H. Otten, "Ein weiterer Ramses-Brief aus Boğazköy", in: *Fs. E. Edel*, 1979, 314-317 (p. 316) agrees with the identification of Tašmišarruma as son of Hattušili.

<sup>343</sup> In suppl. to NH no. 278, E. Laroche does admit the possibility that this Hannutti refers to the same prince as the one in KBo 4.10. All three persons mentioned could possibly have been children of Hattušili and Puduhepa. Hannutti and Tuthaliya also occur together in the letter KUB 19.23 dated to the reign of Tuthaliya IV by, inter alia, Ph.H.J. Houwink ten Cate, "A new fragment of the 'Deeds of Šuppiluliuma as Told by His Son, Muršili II'", *JNES* 25, 1966, 27-31 (p. 30). See S. Heinhold-Krahmer, *Arzawa. Untersuchungen zu seiner Geschichte nach den hethitischen Quellen*, TdH 8, 1977, 247 f. E. Laroche classifies KBo 22.10 under the "Textes historiques, divers" (CTH 214, 20). O.R. Gurney, "The anointing of Tudhaliya", in: *Studia Mediterranea Piero Meriggi dicata* I, 1979, 213-223 (p. 219<sup>27</sup>) wonders whether the text could possibly belong to KUB 19.10 (Deeds of Šuppiluliuma), but admits that the interpretation gives rise to problems. H.A. Hoffner, review of KBo 22, *BiOr* 33, 1976, 337-337 (p. 335) said that the author could have been either Hattušili III or Muršili II on the grounds of "Deeds" fragments 14 and 15.

<sup>344</sup> Cf. H.G. Güterbock, "Hittite Hieroglyphic Seal...", *JNES* 32, 137: "On the seal SBo 1.104 (and, damaged, 37) ber title is written with ... etc." Here the author refers to "Kaššul(iy)awi(ya), the wife of Muršili II". See also S.R.

In any event there is no DUMU.MUNUS GAL, which might be expected on the grounds of the (old) interpretation of KBo 4.6, because MUNUS.LUGAL (GAL) would be most unusual<sup>345</sup> in the situation of a wife of Muršili II. To my mind KBo 4.6 could be ascribed to the reign of Hattušili/Puduhepa and I think it possible that Puduhepa had the prayers recorded for the sake of two of her daughters, DUMU.MUNUS GAL and Gaššuliyawiya. Clues for a dating in this period are:

1. The prayers are addressed to Lelwani<sup>346</sup>, the god(dess) to whom Puduhepa turns in prayers, in prayer-like vows, when the health of a member of her family is endangered, as in KUB 15.16 and 17+ and KUB 21.27+.

2. As noted above, Obv. 21 ff. resembles passages in vows of Puduhepa/Hattušili and the contents of the two prayers are closely parallel to the votive texts of the royal couple.

3. Of the signs which are significant for the dating, the (short) text has once a late URU (no old) and thirteen times a late LI as opposed to twice an old LI. Twice the old form of IK occurs but not the late and three times the late form of TAR but not the old. SAR and AK do not occur. The great majority of late LI-s is enough in itself to make a late dating of this tablet more plausible than an early one<sup>347</sup>.

4. The use of DINGIR-LIM as vocative is a further indication of a late dating, even though such a vocative also occurs in, for example, KBo 11.1, a prayer of Muwatalli.

B. KBo 18.1<sup>348</sup>: This letter was sent by a reigning monarch to his mother. In a second letter on the same tablet, or in a P.S. to the (first) letter, Lupakki states that all goes well with the king and (the) DUMU.MUNUS GAL<sup>349</sup>. According to S. R. Bin-Nun<sup>350</sup>, H.G. Güterbock<sup>351</sup> and A. Kammenhuber<sup>352</sup>, Tuthaliya IV wrote this letter to his mother Puduhepa and Lupakki, servant of the queen, states that all

Bin-Nun, *The Tawananna*..., TdH 5, 254 ff. Obviously I cannot agree with her conclusions based on the old dating of KBo 4.6.

<sup>345</sup> H.G. Güterbock apud E. Laroche, "Documents hiéroglyphiques hittites...", *Ugar. III*, 107.

<sup>346</sup> The name of the god(dess) has been preserved in the second prayer only.

<sup>347</sup> If we follow F. Starke, review of A. Ünal, *Ein Orakeltext*... (TdH 6), *Or.* 50, 1981, 466-471 (p. 469), the late LI is in itself an absolute criterion for dating to the thirteenth century. The character of the text renders implausible the possibility of a later copy of an older text.

<sup>348</sup> Transliteration and translation by A. Kammenhuber, *Orakelpraxis*..., TdH 7, 148 f.

<sup>349</sup> For the term P.S. see H.G. Güterbock, "Some Stray Boğazköy Tablets", in: *Fs. E. Laroche*, 137-144 (p. 143).

<sup>350</sup> S.R. Bin-Nun, *The Tawananna*..., TdH 5, 256

<sup>351</sup> H.G. Güterbock, "Some Stray...", in: *Fs. E. Laroche*, 144, where the letters KBo 18.2 and 6, in any case, are considered to derive from these persons. Taken in conjunction with the introduction to the text edition, KBo 18.1 can be added.

<sup>352</sup> A. Kammenhuber, *Orakelpraxis*..., TdH 7, 149.



goes well with Tuthaliya and (the) DUMU.MUNUS GAL. As far as dating is concerned, this DUMU.MUNUS GAL could, in any case, refer to the same person as in KBo 4.6, but she does not have to be the wife of the king, as asserted by S. R. Bin-Nun<sup>353</sup>.

C. KUB 22.70: For diverse problems posed by this text and the literature on it reference might be made to the comprehensive text edition with commentary by A. Ünal<sup>354</sup> and to an article by A. Archi<sup>355</sup>. What is relevant here is the chapter on the dating of this text in A. Ünal's book<sup>356</sup>, because the DUMU.MUNUS GAL problem is discussed in it<sup>357</sup>. A. Ünal dates the text to the reign of Tuthaliya-Puduhepa, as did A. Kammenhuber<sup>358</sup>. In his article A. Archi argues for a dating in the reign of Muršili II but, in my opinion, does not give enough consideration to the arguments supporting a later dating. In two reviews G. Beckman<sup>359</sup> and F. Starke<sup>360</sup> endorse the late dating for diverse reasons. In his review V. Haas makes no direct statement about the dating of the text<sup>361</sup>. In any case it is important for the Kilušhepa identification that a dating of KUB 22.70 to the time of Puduhepa is not impossible.

#### DUMU.MUNUS GAL = Kilušhepa?

If from the above it may be concluded that all texts in which Kilušhepa or DUMU.MUNUS GAL is mentioned could possibly date from the Hattušili III – early Tuthaliya IV period, an identification of Kilušhepa with DUMU.MUNUS GAL follows as a matter of course because of the occurrence of this title(?) alongside of the name Kilušhepa on the bullae Korucutepe 2.2.A and 2.2.B.

<sup>353</sup> S.R. Bin-Nun, *The Tawananna...*, TdH 5, 256: "... the DUMU.MUNUS GAL, obviously the king's wife..."

<sup>354</sup> A. Ünal, *Ein Orakeltext...*, TdH 6.

<sup>355</sup> A. Archi, "Le testimonianze oraculari per la regina Tawananna", *SMEA* 22, 1980, 19-29.

<sup>356</sup> A. Ünal, *Ein Orakeltext...*, TdH 6, 36-52.

<sup>357</sup> A. Ünal, *Ein Orakeltext...*, TdH 6, 51.

<sup>358</sup> A. Kammenhuber, *Orakelpraxis...*, TdH 7, 147 ff. See text edition for earlier views on dating of KUB 22.70.

<sup>359</sup> G. Beckman, review of A. Ünal, *Ein Orakeltext...* (TdH 6), *JAOS* 101, 1981, 410-411.

<sup>360</sup> F. Starke, review of A. Ünal, *Ein Orakeltext...* (TdH 6), *Or.* 50, 466.

<sup>361</sup> V. Haas, review of A. Ünal, *Ein Orakeltext...* (TdH 6), *BiOr* 36, 1979, 58-60. He remarks that when this text was recorded the office of Tawananna had already passed to the queen. The comments in note 346 probably apply to this text (a special sort of oracle text) as well. With regard to the statement of A. Archi, "Le testimonianze...", *SMEA* 22, 21 that the title Tawananna in only one text (KUB 36.89) pertains to Puduhepa, it should be noted that in "The propaganda...", *SMEA* 14, 194<sup>27</sup> the same author finds reason in KUB 12.5 for Puduhepa possibly having held the office of Tawananna under her son Tuthaliya IV. In addition Tawananna in KUB 31.136 Rev. iii 2 ff. refers to Puduhepa (Cf. V. Haas, *Der Kult von Nerik*, 16<sup>4</sup> and 196).

That could imply that this designation applies exclusively to Kilušhepa. Naturally much is still uncertain and obscure regarding the identification and it seems hardly feasible to present any certainties without new data<sup>362</sup>. Nevertheless a few conclusions can be drawn from the above:

1. Since it is no longer necessary to identify DUMU.MUNUS GAL with Gaššuliyawiya and with the period of Muršili II, the question of the significance of this title is open to discussion again<sup>363</sup>.

2. There would seem to be no other possible translation of DUMU.MUNUS GAL<sup>364</sup> than 'daughter of the great', 'great daughter' = 'eldest daughter' = 'crown princess'<sup>365</sup> and 'princess'<sup>366</sup>, also as description for the spouse of a reigning monarch who has not yet become Tawananna. In consequence of the interpretations of KBo 4.6, everyone has hitherto assumed that the 'title' was used for different persons, first for Gaššuliyawiya and then for the unknown wife of Tuthaliya IV<sup>367</sup>. For the present I assume it applied to one person, but admit the possibility that this designation was also used in earlier times.

3. It must be assumed that under (her brother?) Tuthaliya, Kilušhepa once more played a role at the Hittite court<sup>368</sup>. A pointer in this direction is that in KUB 40.80 mention is made of the death of

<sup>362</sup> An important piece of information concerning Kilušhepa emerges from KUB 56.14. Rev. iv 1 ff. runs as follows: (1) <sup>1</sup>nu<sup>1</sup> MUNUS<sup>1</sup> UMMEDA ku-iš MUNUS.LUGAL 'Ki-lu-uš-hé-pa-an-na (2) [ša]l-la-nu-uš-ki-it nu-wa-ra-aš im-ma EGIR-pa ma-a-an (3) TI-eš-ta ..., etc. (4) nu-wa-mu me-mi-iš-ki-iz-zi "And the children's nurse who reared the queen and Kilušhepa was in some way or another (3) alive again etc. (4) and she said to me: ..." The text is somewhat reminiscent of KUB 31.77, in which almost the same expression is used for Puduhepa's father who in her dream is alive again in some way or another: i 8 ff. ... nu-wa za-aš-hi-ya A-BU-YA (9) ma-a-an EGIR-pa TI-eš-ša-an-za-pāt', etc. Technically there could possibly be a join between the two texts, although KUB 56.14 could actually be a broader tablet than KUB 31.77. The lack of any further text in column iii of KUB 31.77 whereas there is a beginning of column iv in KUB 56.14 argues against a join which is ascertained by Prof. Klengel after collation. In view of the contents of KUB 56.14, in which reference is made to the capture of Nerik by Hattušili III (although his name is not specified), a dating under Puduhepa as MUNUS.LUGAL is certain. It can therefore be inferred from the text that the same children's nurse brought up both Puduhepa and Kilušhepa. The only conclusion we can safely draw from this, however, is that Kilušhepa was either a daughter or sister of Puduhepa. Since the children's nurse was fully cognizant of the way Hattušili and Puduhepa made Nerik habitable, it is likely, but no more than that, that she was in Hattuša at that time and hence accompanied Puduhepa from Kizzuwatna in order to rear a child of Puduhepa.

<sup>363</sup> For example, the discussion has not as yet taken account of the designation of the daughter of Hattušili III and Puduhepa who was given in marriage to Ramses II in 1255 and who is called in Egyptian "great daughter" (or "daughter of the great") on the *Heiratsstele*. Rendered as "älteste Tochter" by E. Edel. In the treaty with the Hittites, "the great" refers to Puduhepa. Cf. E. Edel, "Weitere Briefe aus der Heiratskorrespondenz Ramses' II: KUB III 37 + KBo I 17 und KUB III 57", in: *Fs. Alt*, 1953, 29-63 (p. 62<sup>+1</sup>).

<sup>364</sup> Preferably written like this than with a period mark between MUNUS and GAL.

<sup>365</sup> A. Kammenhuber, A. Ünal.

<sup>366</sup> Ph.H.J. Houwink ten Cate, H.G. Güterbock, S.R. Bin-Nun, O.R. Gurney, F. Starke et al.

<sup>367</sup> For example O.R. Gurney, A. Kammenhuber (as opposed to her earlier viewpoint that a sister of Tuthaliya was thus designated), A. Ünal.

<sup>368</sup> On the grounds of her appearance in KUB 22.70 and the letter KBo 18.1.



Kilušhepa without any indication of her position, her husband and the name Išuwa, i.e. in a text in which occur many persons who have a certain connexion with the Hittite court.

4. I cannot explain why Kilušhepa is written in one part of the texts and DUMU.MUNUS GAL in another. Since the title occurs exclusively in the period of Hattušili III/Tuthaliya IV, Puduhepa being MUNUS.LUGAL in both of them, circumstances must be sought which apply specifically to these persons: Puduhepa remains MUNUS.LUGAL after the death of Hattušili, does the eldest daughter become DUMU.MUNUS GAL as from that moment and does she retain that designation after her marriage to a 'foreign' monarch? Is this designation connected only with the daughter of Puduhepa? Does the fact that no name is known of a queen alongside of Tuthaliya IV (let alone the fact that we have no idea when he married) have anything to do with the designation<sup>369</sup>?

As long as the chronological sequence of the texts remains uncertain, it is difficult to answer these questions, including the question whether Kilušhepa alone bore this 'title'. The mention on one and the same tablet of DUMU.MUNUS GAL and Gaššuliyawiya, who was given in marriage to Bentešina of Amurru during Hattušili's reign (KBo 1.8), does nothing to clarify matters, especially since Puduhepa could have prayed on behalf of her daughter after their departure, just as in Išuwa she made vows on behalf of her grandson(?).

<sup>m</sup>Pi<sup>ha</sup>-<sup>D</sup>U (<sup>m</sup>Pihatarhunda and <sup>m</sup>Pihatarhuntašša?) (NH no. 971 + suppl.)

Texts:

- 1: KBo 16.83 iii 1 (CTH 242);
- 2: KUB 6.40:3 (CTH 582);
- 3: KUB 13.35 iii 13 (CTH 293);
- 4: KUB 16.60 iii 13 (CTH 579);
- 5: KUB 18.12+ i 14, [22], 44, 50 and ii 4 (CTH 564);
- 6: KUB 22.30 Obv. 22 (CTH 573);
- 7: KUB 22.61 iv 11 (CTH 578);
- 8: KUB 48.118 Obv. 22;
- 9: KUB 48.123 i 10 and ii 17.

<sup>369</sup> The only indication of a woman in his company is the mention of the children of Tuthaliya, but it is not certain whether there was an official queen at his side. Could the statement that he feels lonely and requests that his mother visit him (KBo 18.6) indicate that he was unmarried at the beginning of his reign?

Elsewhere: Mesk. 73.1012, Mesk. 73.1019, RS 1.148, Paris 40<sup>370</sup>.

Because of the spelling Pihatarhuntašša<sup>371</sup> in text 8, this person with a Luwian name must be distinguished from the persons named Pihatarhunda in other texts. There are various officials thus designated and we know, in any case, two professions linked with this name which are difficult to combine in one person: a doctor (<sup>L</sup>U.A.ZU) in text 9 and the head of the material or the objects (EN UNUTI) in text 1<sup>372</sup>. A third designation of profession is in text 3 where the (damaged) personal name is possibly qualified by <sup>L</sup>U.SAG<sup>373</sup>, a palace official<sup>374</sup>.

We can infer from text 7 that the doctor of text 9 is the son of a doctor who previously gave Hattušili III a herb for his eye-disease. Since it is a description of an incident in the past, text 7 need not be older than text 9. Probably the same person is also responsible for the observation of bird oracles<sup>375</sup> in text 2, 4, 5 and 6, although no profession is specified here. The close relationship doctor – reciter – priest – augur is also known from Assyria and Egypt<sup>376</sup>.

<sup>f</sup>Zamuwatti (NH no. 1531):

Texts:

- 1: KUB 15.8 i 4' (CTH 590);
- 2: KUB 16.55 iv 9 (CTH 579);
- 3: KUB 31.67 iv 3' (CTH 590);
- 4: KUB 31.71 iii 26, 28 (CTH 297).

Since Zamuwatti also occurs in the texts without any specification of her profession, we can only surmise what it was. In all texts her appearance is connected with a dream. Hence we can assume that the same person is involved in all of them. In text 4 she asks for the horses present in the palace, as Puduhepa says, and receives some of them, the rest being allotted to a certain Uwa. Possibly this same Uwa occurs in an obscure context in the oracle texts KBo 24.129 and KUB 6.34. There mention is

<sup>370</sup> D.A. Kennedy, "Sceaux hittites conservés à Paris", *RHA* 17, 1959, 147-172 (p. 160 f.). The name is listed without determinative of divinity.

<sup>371</sup> ... <sup>m</sup>Pi<sup>ha</sup>-<sup>D</sup>U-ta-aš-ša-wa-r[a] as opposed to elsewhere <sup>m</sup>Pi<sup>ha</sup>-<sup>D</sup>U or <sup>m</sup>Pi<sup>ha</sup>-<sup>D</sup>U-aš.

<sup>372</sup> The respective professions are mentioned in F. Pecchioli Daddi, *Mestieri...*, 119 f. and 36.

<sup>373</sup> Judging from the copy, a reading A.ZU instead of SAG does not seem likely.

<sup>374</sup> R. Werner, *Hethitische Gerichtsprotokolle*, StBoT 4, 11 and F. Pecchioli Daddi, *Mestieri...*, 513 ff.

<sup>375</sup> Texts mentioned by A. Archi, "L'ornitomanzia ittita", *SMEA* 16, 1975, 119-180 (p. 124 and 133).

<sup>376</sup> E. Edel, *Ägyptische Ärzte und ägyptische Medizin am hethitischen Königshof. Neue Funde von Keilschrifttexte Ramses II. aus Boğazköy*, 1976, 53 ff. Cf. also A. Kammenhuber, *Orakelpraxis...*, 137 ff.

made of a dream of the queen in which someone tells the queen something about the 'house' of Uwa (line 11), someone of (the house of) Uwa who "laid" the eyes (line 12)<sup>377</sup> and the house of Uwa is again mentioned in lines 15 and 17<sup>378</sup>. Uwa could therefore be the head of a group of temple employees. At the end of a paragraph of text 3, mention is made of the female servants (of ?) (and) Zamuwatti, but no conclusions can be drawn from this regarding her position.

In text 1 queen Puduhepa could possibly make for Zamuwatti a vow to the Stormgod of heaven for the sake of the king's health<sup>379</sup>. Zamuwatti could have been charged with the magic cure of the king and she could have requested that the Stormgod of heaven be satisfied. That she received some of the horses she asked for could feasibly be an indication of her 'power'. The fact that in text 2 she is mentioned in conjunction with Zuzuli in a passage too fragmentary to provide definite data on her<sup>380</sup> could mean that Zuzuli is the same temple official (supervisor of objects, metal founder) as the Zuzuli mentioned under 2 in NH no. 1590. To sum up, Zarnuwatti may perhaps be said to have been employed in the palace in Hattuša as adviser on dreams to the royal couple.

<sup>377</sup> [...] *ku-iš-ki ŠA* <sup>U-wa-a</sup> IGI.HI.A-wa *da-a-iš*.

<sup>378</sup> "House" means an economic work-unit in the temple, as it frequently occurs in KUB 15.17+ (H. Otten/V. Souček, *Die Gelübde...*, StBoT 1).

<sup>379</sup> For the restoration see the relevant text. The promise of a sign of life and a pair of silver eyes prompts the assumption that he suffered from an eye disease.

<sup>380</sup> With A. Ünal, *Ein Orakeltext...*, TdH 6, 46.

## PART TWO: CORPUS OF TEXTS

### 1. CTH 583: *Dreams of the king*

KUB 15.5 + KUB 48.122<sup>1</sup>

*Transliteration KUB 15.5 + KUB 48.122*

Obv. 1

- 1 <sup>m</sup>AMAR <sup>mušEN</sup>-i<sup>š</sup>2 <sup>ku-it</sup> <sup>it</sup> <sup>x</sup>3 [  
2 UM-MA <sup>Hé-pa</sup>-SUM A-NA DINGIR-LIM GAL-wa-r[a-an *pí-ya-an-z*]i  
3 ka-ru-ú *pí-ya-an*
- 
- 4 INIM <sup>NA4</sup>YA-AŠ-PU Û-TUM <sup>ID</sup>La-a[r-ša-aš? <sup>NA4</sup>Y[A-AŠ-PU-un<sup>4</sup>  
5 ha-liš-ši-ya-an-zi UM-MA <sup>Hé-pa</sup>-S[UM]  
6 A-NA DINGIR-LIM GAL-wa-ra-an *pí-ya-an-z*[i ]x[ *pí-y*]a-<sup>an</sup>-zi
- 
- 7 Û-it *ku-it me-mi-ir* TÚG-<sup>ma</sup>-ya-[wa<sup>5</sup> A-NA]? <sup>Da</sup>-nu-<sup>hé</sup>-pa  
8 *pí-an-du* UM-MA <sup>Hé-pa</sup>-SUM TÚG-[wa ]x  
9 A-NA DINGIR-LIM GAL *pí-an-du na-a-w*[i]
- 
- 10 Û-TUM EGIR-an *pa-ra-a da*-<sup>a</sup>-i-iš<sup>6</sup>

<sup>1</sup> For a new join of this text, see my article "A New Fragment of KUB 15.5+", in: M. Alparslan-Doğan/M. Alparslan/H. Peker (ed.), *VITA. Festschrift in Honor of Belkıs Dinçol and Ali Dinçol*, 2007, 633-636.

<sup>2</sup> For the proper name see NH no. 1734, to which this passage must be added.

<sup>3</sup> It is possible to read <sup>D</sup> after Û-it.

<sup>4</sup> Wrongly given as <sup>ID</sup>La[-...-y]a-aš-pu-un with comment: "Akk.(?)" in RGTC 6, 573. The only name suitable for restoration is <sup>ID</sup>Laršaš.

<sup>5</sup> The remarkable combination -ma-ya prompts the assumption that for TÚG another Hittite word as well as *wašpa-* can be read and that from it could derive the Hittite complement -ma. [ŠA] is another possible restoration instead of [A-NA].

<sup>6</sup> In "Sporadische Univerbierungen von Adverbien und Verba Composita", Fs. H.G. Güterbock, 151-164 (p. 154<sup>+11</sup>), A. Kammenhuber's proposed reading is *da-[m]a-i-iš*. The translation "Traum, wieder ein anderer...", however, is just as odd as that with *da-{a}-i-iš* as reading. In my opinion it is not likely that a pronouncement

11 *pa-ra-a-ma* <sup>f</sup>*A-ru-mu-ra-aš* *m[e]*-<sup>f</sup>*mi*-*iš-ki-iz-zi*  
 12 *a-ši-wa-kán* AMA.AMA-KA *ku-w[a]*-<sup>f</sup>*at*-<sup>f</sup>*pát* HUL-lu *ti-ya-an har-zi*  
 13 KASKAL-*ši-ma-wa-ra-an-kán* <sup>f</sup>*UL* <sup>f</sup>*da-it-ti*  
 14 *ki-nu-un-ma-wa-aš-ši* <sup>DUG</sup>DU<sub>10</sub> x A[ ]ZABAR *pa-a-i*  
 15 *nu-wa-ra-aš-za-kán an-da* [wa]-*ar-ši-ya-zi*  
 16 UM-MA <sup>f</sup>*Hé-pa-SUM* <sup>DUG</sup>DU<sub>10</sub> x A ZABAR-wa  
 17 A-NA DINGIR-LIM GAL <sup>f</sup>*pi*-<sup>f</sup>*ya*-<sup>f</sup>*an*-<sup>f</sup>*zi na-a-wí*

18 <sup>f</sup>*Ú-TUM* <sup>D</sup>UTU-<sup>f</sup>*ŠI* <sup>f</sup>*Ú-it*-<sup>f</sup>*wa*-<sup>f</sup>*mu* <sup>f</sup>*ku-iš-ki me-mi-iš-ta*  
 19 2 UDU SIG<sub>7</sub>.SIG<sub>7</sub>-*wa A-N* [A] <sup>f</sup>*IŠTAR LÍL* 1 UDU *am-ba-aš-ši*  
 20 1 UDU-*ma-wa ki-el-di*-*ya pa-a-i* UM-MA <sup>f</sup>*Hé-pa-SUM*  
 21 2 UDU-*wa A-NA* DINGIR-LI[M GAL] <sup>f</sup>*pi-an-zi ka-ru-ú SUM-an*

22 [ ]x SIG<sub>5</sub>-*uš-kán*<sup>7</sup> EGIR-*an an-da ú-it*  
 23 [ ]x *iš-ki-it*<sup>8</sup> *nu-uš-ši* 3 TA-PAL GU<sub>4</sub>.HI.A  
 24 [<sup>f</sup>*pi-an-zi* UM-M]A <sup>f</sup>*Hé-pa-SUM* 3 TA-PAL <sup>f</sup>*GU*<sub>4</sub>.HI.A-wa  
 25 [ A-NA DINGIR-LIM GAL <sup>f</sup>*pi-a*]n-*zi ka-ru-ú SUM-ir*

26 [ (-)h]ar-*šu-ul-la-aš*<sup>9</sup> LÚ TE-MU  
 27 [ ma-a]h-<sup>f</sup>*ha-an* <sup>f</sup>*IŠ-PUR*  
 28 [ ] [ ]  
 29 [ ]x[ ]

44' [ ]x-<sup>f</sup>*it*<sup>10</sup>  
 45' [ ]x[ ]x-<sup>f</sup>*pi*<sup>11</sup> <sup>f</sup>*A-NA* [ ] <sup>f</sup>*É*.M[<sup>f</sup>*EŠ*] <sup>f</sup>*ZABAR* <sup>f</sup>*i-ya*  
 46' [<sup>f</sup>*nu-w*]a-*ra-at ma-a-an iš-ta-an-ta-nu-ši-ya*

on the amount or variety in dreams fits into the text. L. Zuntz, *Die hethitischen Ortsadverbien arha, para, piran als selbständige Adverbien und in ihrer Verbindung mit Nomina und Verba*, 1936, 81 also reads a verbal form. On the photograph of the tablet nothing more possible -*ma* can be discerned, but the sign -*ma* fits into the available space, whereas -*a* only needs half of it.

<sup>7</sup> Cf. NH no. 1714. Is <sup>m</sup>DU.SIG<sub>5</sub>-*uš* possible after all with this spelling (NH no. 1728)?

<sup>8</sup> -*mi*- can certainly not be read before -*iš-ki-it*.

<sup>9</sup> Cf. NH, 218 no. 1676.

<sup>10</sup> As from this line the text has been published as KUB 48.122, sometimes with the end of the lines in KUB 15.5.

<sup>11</sup> There is not enough left of the sign to read -*wa* in *ku-w*]a-*pi*.

47' ŠU.MEŠ-*az-ma-wa-ra-at ki-nu-un e-ip*  
 48' *nu-wa-aš-ši a-aš-šu kat-ta-ya-wa A-NA* DUMU-KA *a-aš-šu*  
 49' UM-MA <sup>f</sup>*Hé-pa-SUM* <sup>f</sup>*É.MEŠ ZABAR-wa*  
 50' *i-ya-an-zi nu-wa-ra-at A-NA* DINGIR-LIM GAL  
 51' SUM-*an-zi na-a-wí*

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52' <sup>f</sup>*Ú-TUM* <sup>D</sup>UTU-<sup>f</sup>*ŠI* <sup>f</sup>*Ú-it* GIM-*an* <sup>D</sup>UTU-<sup>f</sup>*ŠI*<sup>12</sup> 10 UDU.HI.A  
 53' <sup>f</sup>*A*-NA LÚ.MEŠ *ga-wa-an-ni-ya-aš ma-ni-ya-ah-ta*  
 54' UM-MA <sup>f</sup>*Hé-pa-SUM* 10 UDU.HI.A-wa  
 55' <sup>f</sup>*A*-NA DINGIR-LIM GAL SUM-*an-zi ka-ru-ú SUM-an*

Obv. 2

2' x[ ]g]i-*nu-wa-aš* GAM-*an*[ ]  
 3' [ ]UM-MA <sup>f</sup>*Hé*-*pa-SUM*  
 4' A-NA <sup>f</sup>*DINGIR-LIM GAL* <sup>f</sup>*[wa-ra-a]n i-ya-an-zi* [ ]<sup>13</sup>

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5' 1 GAL KÙ.BABBAR <sup>D</sup>U-I[R<sup>14</sup>]-*an* <sup>f</sup>*Ú-it*  
 6' A-NA INIM <sup>f</sup>*har*-x<sup>15</sup>[ ]  
 7' AŠ-ŠUM NÍG.BA x[ ]UM-M]A <sup>f</sup>*Hé-pa-SUM*  
 8' 1 GAL KÙ.BABBAR-wa <sup>f</sup>*A*-M[A DINGIR-LIM GAL <sup>f</sup>*pi-ya-an-z*]i <sup>f</sup>*na-a*-<sup>f</sup>*wí*<sup>16</sup>

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9' <sup>f</sup>*Ú-TUM* <sup>m</sup>*Eh-li*-<sup>D</sup>[<sup>f</sup>*SIN*]<sup>16</sup> ]x  
 10' <sup>f</sup>*En-ta-an-ni-i* <sup>f</sup>*š*<sup>17</sup>

<sup>12</sup> It would seem that a sort of WA has been written instead of the sign UT the second time. The first UTU is correctly represented on the tablet, unlike what the copy suggests.

<sup>13</sup> Something could formerly have been written under the present line 4'. A small 5 has been placed just under A-NA. On the photograph it seems as if the figure is scratched into the tablet.

<sup>14</sup> The same proper name also occurs in KUB 40.80 6, 11 and 16 (cf. H. Klengel, "Nochmals zu Išuwā", *Or. Ant.* 15, 89) and possibly in KUB 15.30 ii 2. Not mentioned in NH.

<sup>15</sup> A possible reading is *har-n*[a-u-wa-aš]. Although not much of the sign can be discerned, what remains could be -*n*[a. Translation: "The matter of the birth-stool".

<sup>16</sup> In *Hattušili III*, TdH 3, 118 f., A. Ünal considered a restoration with -*SIN* impossible because of the dating of the name, but from his *Ein Orakeltext...*, TdH 6, 47 it appears that he now dates the texts in question (KUB 26.66 // KBo 18.153) in the reign of Hattušili III. A. Kammenhuber, *Orakelpraxis...*, TdH 7, 150 says they are texts from the period of Tuthaliya IV. For that matter H. Winckler (in H. Otten/V. Souček, *Das Gelübde...*, StBoT 1, 10<sup>2</sup> already read <sup>m</sup>*Eh-li*-<sup>D</sup>[<sup>f</sup>*SIN*] in what is now KUB 56.1, from the period of Puduhepa. KUB 15.5 ii 9' is not mentioned in NH no. 226.

- 11' *nu-wa-aš-ši IQ-BI* [  
 12' *ku-iš ŠA GUŠKIN* [  
 13' *pí-ra-an kat-ta* [  
 14' *nu-wa-ra-aš ar-h[a*  
 15' *ma-a-an-ma-wa-ra-a[n*  
 16' *nu-wa A-NA <sup>D</sup>UTU-ŠI*  
 17' *nu-wa-ra-an-mu* [  
 18' *UM-MA <sup>H</sup>[é-pa-SUM*  
 19' *É.DINGIR-LIM i-y[a-an-zi*  
 20' *a-pí-ya* [  


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 21' *A-NA INIM <sup>NA4</sup>Y[A-AŠ-PU*  
 22' *ha-liš-ši-ya-an-du* [*UM-MA <sup>H</sup>é-pa-SUM]*  
 23' *1 ma-na-wa<sup>18</sup> KÙ.BABBAR [A-NA DINGIR-LIM GAL pí-ya-an-zi]*  


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 24' *Ù-TUM ŠA <sup>1</sup>GAL* [  
 25' *<sup>1</sup>dam-me-la-aš<sup>19</sup> DÜ-š[i*  
 26' *ŠA <sup>D</sup>U KARAŠ* [  
 27' *nu-wa-ra-at <sup>1</sup>A-[NA*  


---

 31' [*ar-ha*<sup>1</sup> x x x x  


---

 32' [*za-aš-hi-ya ku-i*]t *A-NA <sup>D</sup>UTU-ŠI me-mi-ir*  
 33' [*A-NA <sup>D</sup>I-ya]-ar-ri-wa ku-it<sup>20</sup>*  
 34' [*A-NA KASKAL <sup>URU</sup> <sup>1</sup>A-ra-u-un-na še-ir SISKUR pí-eš-ta*  
 35' [*ki-nu-na*]-<sup>1</sup>wa-aš-ši *A-NA KASKAL <sup>URU</sup> Ga-aš-ga še-ir*  
 36' [*SISKUR pa-a*]-<sup>1</sup>i 1 *BI-IB-RU ANŠE.GUR<sub>4</sub>.RA <sup>1</sup>GUŠKIN<sup>1</sup>-ya-wa-aš-ši*  
 37' [*GIŠ<sup>1</sup>MA]R.GÍD<sup>21</sup> GUŠKIN-ya pa-a-i*

<sup>17</sup> Commentaries on MUNUS *Entanni* are in E. von Schuler, "Eine hethitische Rechtsurkunde aus Ugarit", *UF* 3, 1971, 223-234 (p. 225), E. Laroche, "Glossaire de la langue hourrite I", *RHA* 34, 1976, 82, and F. Pecchioli Daddi, *Mestieri...*, 1982, 384 f.

<sup>18</sup> The reading 1 MA.NA-wa etc. could be considered, but must be rejected, with CHD L-N, 162, because the particle -wa never occurs in comparable texts.

<sup>19</sup> For the reading *dam-me-la-aš* see NH, 236.

<sup>20</sup> Restoration in accordance with line 46'-47'.

- 38' [*UM*]-MA <sup>H</sup>é-pa-SUM *A-NA DINGIR-LIM GAL-wa-ra-at SUM-<sup>1</sup>an-zi*  


---

 39' *za-aš-hi-ya-kán ku-iš <sup>D</sup>Ya-ar-ri-iš<sup>22</sup>*  
 40' *A-NA UR.MAH ar-ta-at <sup>1</sup>ALAM<sup>1</sup>-ma-aš-ši*  
 41' *ŠA <sup>D</sup>U i-wa-ar e-eš-ta*  
 42' *A-<sup>1</sup>NA<sup>1</sup> <sup>D</sup>UTU-ŠI ku-it Ù-it me-mi-ir*  
 43' *ŠA A-BI <sup>D</sup>UTU-ŠI-wa-ra-aš UM-MA <sup>H</sup>é-pa-SUM*  
 44' *a-pa-a-at-wa ALAM QA-TAM-MA-pát i-ya-an-zi*  
 45' *nu-wa-ra-at A-NA DINGIR-LIM GAL SUM-an-zi*  


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 46' *za-aš-hi-ya ku-it A-NA <sup>D</sup>UTU-ŠI me-mi-ir*  
 47' *<sup>D</sup>I-ya-ar-ri-in-wa-za ALAM MUNUS-TI*  
 48' *hu-u-pí-ga-u-wa-an-za i-ya UM-MA <sup>H</sup>é-pa-SUM*  
 49' *<sup>D</sup>Ya-ar-ri-in-wa ALAM MUNUS-TI*  
 50' *hu-u-pí-ga-u-wa-an-za i-ya-an-zi*  
 51' *nu-wa-ra-an A-NA DINGIR-LIM GAL SUM-an-zi*  


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 52' *za-aš-hi-ya <sup>1</sup>GIM<sup>1</sup>-an <sup>m</sup>UR.MAH-LÚ-iš*  
 53' *A-NA <sup>D</sup>UTU-ŠI me-mi-iš-ki-it*  
 54' *<sup>D</sup>U-wa <sup>1</sup>GIM<sup>1</sup>-an IT-TI LUGAL KUR <sup>URU</sup> Ha-<sup>1</sup>ak<sup>1</sup>-piš-ša*  
 55' *Ù IT-TI LUGAL KUR <sup>URU</sup> I-šu-wa TUKU.TUKU-u-<sup>1</sup>an-za*  


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Rev. 3

- 1 *nu IGI.DU<sub>8</sub>.A.HI.A GIM-an 2 SI 2 GAL <sup>1</sup>KÙ.BABBAR-ya<sup>1</sup> SUM-ir<sup>23</sup>*  
 2 *UM-MA <sup>H</sup>é-pa-SUM 2 SI-wa 2 GAL <sup>1</sup>KÙ.BABBAR<sup>1</sup>-ya*

<sup>21</sup> As possible restoration, H. Ertem, *Boğazköy metinlerine göre Hititler devri Anadolu'sunun faunası*, 1965, 123 f. gives *AR*]-<sup>1</sup>NA<sup>1</sup>-BU "hare". Regarding traces, just as plausible as <sup>GIŠ</sup>MA]R.GÍD. Nevertheless the latter has my preference, because of the travel aspect of the text.

<sup>22</sup> *<sup>D</sup>Ya-ar-ri-iš*: -ri- not on copy, but present on tablet (as in HAB, 223). After collation by S. Alp, the same name with -ri- can also be read in HT 14:8 (HAB l.c). *Bildbeschreibungen*, 62 gives the correct spelling, whilst HE II, 47 does not give -ri-.

<sup>23</sup> In the original the lines of this column are written very close together.

- 3 A-NA DINGIR-LIM GAL SUM-an-zi
- 
- 4 Û-TUM<sup>D</sup>UTU-ŠI<sup>f</sup> Da-nu-hé-pa-aš ma-ah-ha-an  
 5 A-NA<sup>D</sup>UTU-ŠI me-mi-iš-ki-it<sup>D</sup>U-wa-kán ku-it  
 6 ne-pí-ši ú-iz-zi nu-wa-at-ta šal-la-kar-ta-<tar><sup>24</sup>  
 7 li-e KAR-zi UM-MA<sup>D</sup>UTU-ŠI-MA  
 8 A-NA<sup>D</sup>U-wa ka-ru-ú ZA.HUM GUŠKIN DÛ-nu-un  
 9 UM-MA<sup>f</sup>Da-nu-hé-pa Û-UL-wa-ra-aš SIG<sub>5</sub>-an-za  
 10 UM-MA LUGAL KUR<sup>URU</sup>Ha-ak-piš-ša-MA A-NA<sup>D</sup>U-wa  
 11 ku-e<sup>GIŠ</sup>hu-hu-pa-a-la<sup>NA4</sup>ZA.GÌN<sup>1</sup>-ya me-mi-iš-ta  
 12 ku-wa-at-wa-ra-at-ši Û-UL<sup>1</sup>pí<sup>1</sup>-eš-ta  
 13 UM-MA<sup>f</sup>Hé-pa-SUM<sup>GIŠ</sup>hu-hu-pa-la-wa<sup>NA4</sup>ZA.GÌN-ya  
 14 A-NA DINGIR-LIM GAL pí-an-zi
- 
- 15 Û-TUM<sup>m</sup>Hi-eš-mi-ya ŠA<sup>D</sup>IŠTAR LÍL  
 16 INIM MUNUS.MEŠ Az-zi-en-na-aš-kán ku-wa-pí  
 17 KÛ.BABBAR GU<sub>4</sub> UDU IR-u-aš an-da nu<sup>D</sup>UTU-ŠI ku-it  
 18 [A-NA<sup>1</sup>D]IŠTAR LÍL ŠA<sup>D</sup>UTU-ŠI KÛ.BABBAR GU<sub>4</sub>.HI.A UDU.HI.A AD-DIN  
 19 [UM<sup>1</sup>MA<sup>f</sup>Hé-pa-SUM A-NA<sup>D</sup>IŠTAR LÍL-wa-ra-aš-kán  
 20 [EGIR<sup>1</sup>-pa ar-ha da-an-zi  
 21 [nu-w]a-ra-aš A-NA DINGIR-LIM GAL SUM-an-zi
- 
- 22 [Û<sup>1</sup>-TUM<sup>D</sup>UTU-ŠI<sup>D</sup>IŠTAR LÍL ku-it A-NA<sup>D</sup>UTU-ŠI  
 23 [GIŠMÁ.UR]U.URU<sub>6</sub> IŠ-TU<sup>GIŠ</sup>KAK.Ú.TAG.GA šu-u-wa-an-da-[an]<sup>25</sup>  
 24 x[<sup>26</sup>]ku-ut-ti-ma-kán GAD-ya IR-ta ŠA<sup>D</sup>UTU-ŠI-y[a]  
 25 [D<sup>1</sup>]IŠTAR LÍL<sup>GIŠ</sup>GIGIR QA-DU<sup>GIŠ</sup>MÁ.URU.URU<sub>6</sub>  
 26 [IR<sup>1</sup>-ta na-at A-NA<sup>D</sup>IŠTAR LÍL ku-[it]<sup>1</sup>  
 27 [ka-ru-ú SUM]-an UM-MA<sup>f</sup>Hé-pa-SUM

<sup>24</sup> I have chosen the form *šallakartatar*, since that of *šallakarta* is incomprehensible. Cf. H.G. Güterbock, "Zu einigen...", Cor. Ling., 65 f. In HW Erg. 1, J. Friedrich also suggests *šallakarta*<tar>. MUNUS Lakarta is still given in HE II, 47. EHS, 478 also considers -ta-tar- preferable to ta.

<sup>25</sup> Cf. K.K. Riemschneider, "Hethitische Fragmente historischen Inhalts aus der Zeit Hattušiliš III.", JCS 16, 1962, 110-121 (p. 113).

<sup>26</sup> Although *ú-e-ik-ta* could be a possible restoration as regards meaning and available space, IR-ta in lines 24 and 25 renders it unlikely.

- 28 [A-NA<sup>D</sup>IŠTAR LÍL]-kán<sup>27</sup> ar-ha da-an-zi  
 29 [nu-wa-ra-at A-NA DIN]GIR-LIM GAL<sup>28</sup> SUM-an-zi ka-ru-ú<sup>1</sup>
- 
- 30 [x GIM<sup>1</sup>an A-NA<sup>D</sup>UTU-ŠI<sup>1</sup>]  
 31 [x[
- 
- 40' x[  
 41' nu(-)[  
 42' [UM<sup>1</sup>MA<sup>f</sup>Hé-pa-SUM  
 43' AN.BAR SAG.[DU<sup>1</sup>]  
 44' A-NA DINGIR-LIM<sup>1</sup>GAL<sup>1</sup>
- 
- 45' Û-TUM<sup>D</sup>[UTU-ŠI<sup>1</sup>]<sup>1</sup>ku-in<sup>1</sup>UR.[MAH<sup>1</sup>][ZU<sub>9</sub>AM.SI<sup>29</sup>]  
 46' ŠÀ É<sup>D</sup>x[ a-uš-ta]  
 47' zi-iq-qa [QA-TAM-MA i-ya  
 48' UM-MA<sup>f</sup>H[é-pa-SUM UR.]MAH ZU<sub>9</sub>AM.SI<sup>1</sup>wa<sup>1</sup>[DÛ-an-zi]  
 49' nu-wa-ra-an<sup>1</sup>A<sup>1</sup>[NA DINGI]R-LIM GAL SUM-an-zi
- 
- 50' Û-TUM<sup>D</sup>[UTU-ŠI<sup>1</sup>]<sup>m230</sup>ha-az-zi-ya-aš GIM-an  
 51' A-NA<sup>D</sup>UT[U-ŠI UD]U<sup>231</sup>.HI.A Û-it IR-ta  
 52' UM<sup>1</sup>MA<sup>1</sup>[Hé-pa-SU]M 1 LI-IM UDU-wa ha-an-da-a[n-zi]  
 53' nu-wa<sup>1</sup>ra<sup>1</sup>-[an A-NA DINGI]R-LIM GAL šu-up-pi-ya-ah-ha<sup>1</sup>-an-zi<sup>1</sup>

<sup>27</sup> In view of line 19, [A-NA<sup>D</sup>IŠTAR LÍL-wa-ra-at]-kán could be expected, but A-NA up to and including LÍL in line 19 already covers 1.4 cm on the tablet, whereas altogether there is 1.5 cm available in 28.

<sup>28</sup> Restoration in accordance with line 21.

<sup>29</sup> Restoration in accordance with the translation of *Dreams*, 193. The text must have extended far beyond the edge in line 45' and 48'. The tablet itself, being convex, has more space than appears from the copy. In line 53' the text discernibly extends beyond the edge. In line 48' I have not adopted H.G. Güterbock's version *i-ya-an-zi* ("Ivory in Hittite Texts", *Anadolu* 15, 1971, 1-7 (p. 3)) because of the space available. I have also omitted the figure 1 before UR.MAH.

<sup>30</sup> The remains of the sign before *ha-az* etc. could be a determinative of a male personal name. The name *Hazziya* does not occur in other texts. B. Rosenkranz, "Glossenkeilwörter aus den veröffentlichten Boğazköy-Texten", JKF 1, 1950, 189-198 (p. 191) places a question mark at this passage.

<sup>31</sup> UD]U is uncertain as regards remains of the sign. Moreover quite a lot of space is available. UDU.NIT]A could be considered, but then careless writing with two vertical wedges instead of one must be assumed.

54' *na-an-š[i SUM]-an-zi*

55' <sup>1</sup>UDU-*uš* [ *x-zu-wa-ma-wa ku-i-e-eš IR-<sup>1</sup>ta*

56' <sup>1</sup>na<sup>1</sup>- [ *(-)<sup>1</sup>na<sup>1</sup>-aš ar-ha pa-pár-ša-an-<sup>1</sup>zi<sup>32</sup>*

Rev. 4

1 [Ù-T]UM<sup>m</sup>Hi-eš-mi-ya nu A-NA GU<sub>4</sub><sup>1</sup>hur-ri ku<sup>1</sup>-it<sup>33</sup>

2 [ *x-an še-ir LÀL SUM-ir UM-MA<sup>1</sup>Hé-pa-SU[M]*

3 [ki]-<sup>1</sup>nu<sup>1</sup>-un-wa-ra-an A-NA DINGIR-LIM GAL *pí-ya-an-zi*

4 <sup>D</sup>IŠTAR<sup>URU</sup>Du-ú-pa A-NA <sup>D</sup>UTU-ŠI<sup>1</sup>Ù<sup>1</sup>-it

5 1 ši-it-tar GUŠKIN 16 GÍN 2 GU<sub>4</sub> 7 UDU-ya IR-ta

6 UM-MA<sup>1</sup>Hé-pa-SUM A-NA DINGIR-LIM GAL-<sup>1</sup>wa<sup>1</sup>-ra-at SUM-an-zi

7 <sup>D</sup>LAMMA LÍL Ù-it A-NA <sup>D</sup>UTU-ŠI<sup>1</sup> 1 ši-ip-pa-an-da-wa-<sup>1</sup>an<sup>1</sup> KÙ.BABBAR

8 [ša]r?-la-i-mi-[in] x [ IR-t]a

9 [UM-MA]<sup>1</sup>H[é-pa-SUM A-NA DINGIR-LIM GAL-wa-ra-an SUM-an]-zi

10 [

11' [ *UM-MA]*

13' [<sup>1</sup>Hé-pa-SUM A-NA] DINGIR-LIM GAL-wa-ra-at SUM-an-zi]

14' [ *x Ù-it GUŠKIN ú-x-x-x[*

15' [ *pa?-iš-ti-in-na 10 MA.NA KÙ.BABBAR GU<sub>4</sub> x[*

<sup>32</sup> According to H. Otten ("Eine Lieferungsliste...", *WdO* 2, 479), the spelling *pa-pár-ša-an-zi* only occurs here. He thinks it conceivable that *-na-aš* is the ending of a word signifying a liquid.

<sup>33</sup> Lines 1 up to and including 9 are taken from KUB 48.122 Rev.4. The last signs of lines 6, 7 and 9 can be seen on page 10 of KUB 15. In any case the remnants of the first *-zi* must come from line 6, for on the copy it is drawn one line too high on page 10. KÙ.BABBAR corresponds with the end of line 7 and *-zi* with the end of line 9. The remaining lines of column 4 on page 11 are probably numbered one too high, since three lines per paragraph up to line 19 would seem likely.

16' [ *UM-MA]<sup>1</sup>Hé-pa-SUM A-NA DINGIR-LIM GAL-wa-ra-at<sup>1</sup>SUM<sup>1</sup>-[an-zi]*

17' [ *]<sup>1</sup>IŠ-TU<sup>1</sup>NA<sup>4</sup>NUNUZ<sup>1</sup>iš-ga-ra-an-za*

18' [ *]<sup>1</sup>Ù-it IR-ta UM-MA<sup>1</sup>Hé-pa-SUM*

19' [ *A-NA DINGIR-LIM GAL]<sup>1</sup>wa<sup>1</sup>-ra-at<sup>1</sup>SUM-an-zi*

20' [ *]<sup>1</sup>ku-i-<sup>1</sup>e<sup>1</sup>-eš 2 URU.HI.A I-NA<sup>URU</sup>Kum-man-ni<sup>1</sup>IR<sup>1</sup>-t[a]*

21' [ *UM-MA<sup>1</sup>Hé-pa-SUM A]-NA DINGIR-LIM GAL-wa-ra-aš SUM-an-zi*

22' [ *x<sup>NA4</sup>ZA.GÍN*

23' [ *x<sup>1</sup>IR-ta<sup>1</sup>a-ri-e-ir*

24' [ *]-<sup>1</sup>wa-ra<sup>1</sup>-at*

25' [ *]-<sup>1</sup>en<sup>1</sup>-na-ir*

26' [ *]-<sup>1</sup>zi<sup>1</sup>*

27' [

28' [

29' [ *]<sup>1</sup>Ù-it [ *]-x-x<sup>34</sup>**

30' [ *x<sup>1</sup>UM-MA<sup>1</sup>Hé-pa-SUM*

31' [ *SUM-a]n-zi*

32' [ *]*

33' [ *x[A-NA DINGI]R-<sup>1</sup>LIM GAL<sup>1</sup>55 SUM-an-zi*

34' [ *<sup>36</sup>A]-<sup>1</sup>NA<sup>1</sup>A-BI<sup>D</sup>UTU<sup>1</sup>-ŠI Ù-it IR-ta*

35' [ *UM-M]A<sup>1</sup>Hé-pa-SUM A-NA DINGIR-LIM GAL-wa-ra-aš SUM-an-<sup>1</sup>zi<sup>1</sup>*

36' [INI]M Ù<sup>37</sup> 44<sup>1</sup>GÍN<sup>1</sup>KÙ.BABBAR 44 UDU A-NA MUNUS.LUGAL

<sup>34</sup> Part of a paragraph divider can be seen above this line. The signs at the end of this line are difficult to distinguish in the photograph. A possible *-LUM-za* has therefore not been put in the text.

<sup>35</sup> There is too little space at the beginning of the line for the expected *UM-MA<sup>1</sup>Hé-pa-SUM*. On the grounds of collation DINGIR-LIM GAL can be filled in before SUM-an-zi. More can be seen of LIM than is drawn on the copy. The vertical stroke drawn too close to GAL is possible not the remnant of a wedge.

<sup>36</sup> There was probably an acc. pl. before A]-NA as the dir. obj. of IR-ta. This acc. reappears in 35' as *-aš*. The reading A]-NA, cf. KUB 15.5+ iii 51'.

- 37' 1 ME 44<sup>38</sup> GÍN KÙ.BABBAR [1] ME 44 UDU A-NA GIDIM.HI.A  
 38' dam-me-eš-ha-an-[da]-aš SUM-e-ir  
 39' pu-mu-uš-ša-an-zi

44' colophon: ú-e-ku-wa-[ar]

Translation KUB 15.5 + KUB 48.122

Obv. 1

- 1 Regarding the fact that AMAR<sup>MUŠEN</sup>-i through a dream [  
 2 Thus (said) Hepapiya: "On[e shall give it] to the great god."<sup>39</sup>  
 3 Already given.
- 
- 4 The matter of the jasper. A dream. The jasper (of) the (river) La[rša?]  
 5 they shall mount (in metal).<sup>40</sup> Thus (said) Hepapi[ya:]  
 6 "They shall give it to the great god." [ they] shall give.
- 
- 7 When through a dream one said: [To] Danuhepa a garment they must also  
 8 give, thus (said) Hepapiya: "A garment  
 9 they must give to the great god." Not yet (given).
- 
- 10 A dream. Later she explained it.<sup>41</sup>  
 11 And thereby Arumura said:  
 12 "Why then<sup>42</sup> has that grandmother of yours done evil?  
 13 Should you not satisfy her?<sup>43</sup>

<sup>37</sup> [INI]M, with *Prière hittite*, 7: "Affaires de songes".

<sup>38</sup> The copy has, erroneously, 40 instead of 44 after 1 ME. The translation of F. Sommer, review of KUB 14.17, *Kl. F.* 1, 1929, 335-349 (p. 341): "144 ZU Silber" is therefore correct.

<sup>39</sup> According to H.G. Güterbock apud *Dreams*, 193, the "great god" is the god of the sanctuary to which the priestess belonged. Cf. H.M. Kümmel, *Ersatzrituale...*, StBoT 3, 88 f. for other texts.

<sup>40</sup> A jasper that must be mounted in metal also occurs in column ii line 21.

<sup>41</sup> See also note to transliteration. The meaning "to explain" for *parā dai-* is not supported by examples elsewhere.

<sup>42</sup> *Kuwat* + *pat* is not given by H.A. Hoffner, "The Hittite Particle -PAT", in: Fs. H. Otten, 1973, 99-117. A possible alternative for "why then" is "in any respect".

<sup>43</sup> For KASKAL-ši tai- (=palši tai-) "to propitiate (the dead)", see A. Archi, "Il dio Zawalli...", *AoF* 6, 81. "To regulate legal proceedings" in the juridical sense of passing judgment in a lawsuit in Ph.H.J. Houwink

- 14 Give her now a bronze washbowl  
 15 And she will show herself sa[tisfied] with it."<sup>44</sup>  
 16 Thus (said) Hepapiya: "A bronze washbowl  
 17 they shall give to the great god." Not yet (given).
- 
- 18 Dream of His Majesty. "Through a dream someone spoke to me:  
 19 'Give 2 yellow sheep to Ištar of the field: 1 sheep for *ambašši*  
 20 and 1 sheep for health.'" <sup>45</sup> Thus (said) Hepapiya:  
 21 "They shall give 2 sheep to the great god." Already given.
- 
- 22 [ ] *aššuš* appeared again.  
 23 [ ].... and to him [they shall give] 3 pairs of oxen.  
 24 [ ] Thus (said) Hepapiya: "3 pairs of oxen  
 25 [they shall] give [to the great god]." They have already given (them).
- 
- 26 [ ] (-)h]aršullaš, a messenger  
 27 [ ] a]s he wrote  
 28 [ ] [ ]  
 29 [ ] [ ]
- 
- 44' [ ]  
 45' [ ] "for [ ] you must make bronze hous[es]  
 46' .... and if you ... hesitate about that (then I say):  
 47' you must grasp them now with (your) hands

ten Cate, *Muršiliš II, de bronnen voor een karakterschets*, 1966, 17 ff. Also in various passages cited by A. Ünal, *Hattušili III*, TdH 3, 103 and 167 which refer to the angry Šaušgatti, "we shall propitiate her" is preferable to "we put her on the way". *Ú-UL* + (2nd sg.) *daitti* must represent a question here, for otherwise there would have to be *lē* instead of *Ú-UL*. Could *Ú-UL* have been positioned towards the end of the sentence, which is unusual in questions, because of the expected answer: "yes" (Lat. *nonne*)? A detailed study of interrogative sentences, with a possible distinction between "num" and "nonne" sentences is needed for the answer.

<sup>44</sup> It hardly seems likely that *anda* means literally "therein", i.e. in the washbowl. Medial forms of *waršiya* have an abl. meaning "thereby", or else it is accompanied by *kata* = "with it" (to be satisfied). See E. Neu, *Interpretation...*, StBoT 5, 191. For that matter more research on the verb is needed.

<sup>45</sup> M. Vieyra's translation in: "Les songes et leur interprétation chez les Hittites", in: *Les songes et leur interprétation*, Sources Orientales 2, 1959, 89-98 (p. 93), "Offre deux moutons de belle forme ..." is incorrect. For *keldi* = "health" see E. Laroche, "Glossaire... I", *RHA* 34, 141 f. The meaning of *ambašši* has not yet been determined. Cf. HW<sup>2</sup>, 68 f.



- 48' and (it will be) good for him and in addition (it will) also (be) good for your son."  
 49' Thus (said) Hepapiya: "Bronze houses  
 50' they shall make and to the great god shall they  
 51' give them." Not yet (given).
- 
- 52' Dream of His Majesty. When through a dream the king 10 sheep  
 53' had allotted to the *gawanni*-people,<sup>46</sup>  
 54' thus (said) Hepapiya: "10 sheep  
 55' they shall give to the great god." Already given.
- 

Obv. 2

- 2' [ ] under the knees [  
 3' [ Thus (said) He]papiya:  
 4' "They shall make it for the great god."
- 
- 5' 1 silver goblet. Tarhu-I[R ....] through a dream (or: appeared in a dream)  
 6' regarding the matter<sup>47</sup> [of  
 7' because of the gift. [ Th]us (said) Hepapiya:  
 8' "1 silver goblet [they shall give] t[o the great god]." Not yet (given).
- 
- 9' Dream of Ehli-[Kušuh  
 10' the priestess [  
 11' and spoke to him [  
 12' which of gold [  
 13' in front downwards [  
 14' and he ... away [  
 15' And if [you] him [  
 16' and for His Majes[ty.  
 17' and him you ... for me [  
 18' Thus (said) H[epapiya:
- 

<sup>46</sup> *Gawanni*: meaning unknown.<sup>47</sup> See note on transliteration.

- 19' a temple they shall m[ake  
 20' there [  
 21' Regarding the matter of the j[asper<sup>48</sup>  
 22' they must mount (in metal) [ . Thus (said) Hepapiya:]  
 23' "1 silver *manawa*<sup>49</sup> [they shall give to the great god." ]
- 
- 24' Dream of the Great of the [  
 25' you will make for new <sup>50</sup>.... [  
 26' of the Stormgod of the army  
 27' and it t[o
- 
- Nothing remains of lines 28 to 30
- 31' [ ] ... away
- 
- 32' [Regarding the fact that in a dream] one said to His Majesty:  
 33' "Because [to Ya]rri you  
 34' made an offering for [the campaign to] Araūnna,<sup>51</sup>  
 35' for the campaign to the Gašga (country) you must [now] for him  
 36' ma[ke an offering]: Give him 1 golden horse rhyton and  
 37' a golden [wa]gon."  
 38' Thus (said) Hepapiya: "They shall give them to the great god."
- 
- 39' As to Yarri who in a dream  
 40' stood on a lion (his form however  
 41' was like that of the Stormgod)  
 42' (and) regarding the fact that through a dream one said to His Majesty:  
 43' "(It is) that of the father of His Majesty", thus (said) Hepapiya:  
 44' "This statue they shall make exactly so
- 

<sup>48</sup> Cf. column i line 4 ff.<sup>49</sup> *Manawa* is a hapax, with unknown meaning. See note on transliteration.<sup>50</sup> The meaning of *dammeli*- is based on H.G. Güterbock, "Lexicographical Notes II", *RHA* 74, 1964, 95-113 (p. 103 ff.).<sup>51</sup> *Pešta* as form of 2nd sg. praet. to be added to HE I §173. See further note to KUB 15.5+ iii 11-12.

45' and they shall give it to the great god."

46' Regarding the fact that in a dream one said to His Majesty:

47' "On behalf of yourself,<sup>52</sup> make Yarri (represented as) a veiled<sup>53</sup> woman,

48' thus (said) Hepapiya:

49' "Yarri, (represented as) a veiled woman,

50' they shall make,

51' and they shall give her to the great god."

52' When<sup>54</sup> in a dream UR.MAH-ziti

53' said to His Majesty:

54' "When the Stormgod (was) angry with the king of the country of Hakpišša

55' and with the king of the country of Išūwa,

Rev. 3

1 and when they had to give as gifts 2 horns and 2 silver goblets<sup>55</sup>

2 thus (said) Hepapiya: "2 horns and 2 silver goblets

3 they shall give to the great god."

4 Dream of His Majesty. When Danuhepa

5 said to His Majesty: "Take care that the Stormgod

6 now that he will come to heaven,

7 finds no negligence<sup>56</sup> in you", thus (said) His Majesty:

<sup>52</sup> -za remarkably accompanies *i-ya*, hence rendered as "on behalf of yourself."

<sup>53</sup> "Veiled" as translation of *hupiga/tawant-* is uncertain. According to Th.P.J. van den Hout, "Einige luwische Neutra auf -ša/-za in überwiegend jung-hethitischen Texten", *KZ* 97, 1984, 60-80, *hupigawanza* could possibly be a Luwian part. sg. N. form in -an + the Luwian morpheme *ša* (changed to *za* before an *n*). This would explain the gender of this part./adj. belonging to the neuter ALAM (Hittite N. *ešri*, Luwian N. *taruša*). Many forms ending in -anza could thus be explained as neuter forms. (For example *nepiš palhamanza aušdu* in KUB 35.145 Rev. 7, mentioned as problem in E. Laroche, review of KBo 13, 16 and KUB 40, *OLZ* 66, 1971, 147-150 (p. 149). For a possible relationship between *hupigawant* and <sup>TUG</sup>*hubiki*, see E. Laroche, "Notes de linguistique anatolienne", *RHA* 68, 1961, 25-37 (p. 25 f.).

<sup>54</sup> In his translation E. Laroche (*Prière hittite*, 6) has three equivalent subordinate clauses, introduced by "comment", with no differences in punctuation and conjunctive particles.

<sup>55</sup> I have represented SUM-ir as imper. de conatu because Hepapiya's judgement probably had first to be awaited. For the imperf. de conatu see also note to KUB 15.1 ii 8.

8 "I have already had a golden rhyton made for the Stormgod."

9 Thus (said) Danuhepa: "That one (was) not good."

10 Thus (said) the king of the country of Hakpišša:

11 "Why have you not given to the Stormgod<sup>57</sup> the *huhupal*-instruments<sup>58</sup> and the lapis lazuli which you

12 promised him?"

13 Thus (said) Hepapiya: "The *huhupal*-instruments and the lapis lazuli

14 they shall give to the great god."

15 Dream of Hešmiya, regarding Ištar of the field.

16 When (in) the matter of the "Azzenna-women"<sup>59</sup>

17 silver, oxen (and) sheep (were) among the things asked<sup>60</sup> and now that I,

18 My Majesty, have given to Ištar of the field silver, oxen (and) sheep of My Majesty,

19 Hepapiya (said) thus: "From Ištar of the field they shall

20 take them back again

21 [and] they shall give them to the great god."

22 Dream of His Majesty. Regarding the fact that Ištar of the field of His Majesty

23 [a qui]ver filled with arrows

24 [ ] and also a rug for the wall requested, and

25 of His Majesty [Ištar of the field] a war-charriot with quiver

26 [ ] requested<sup>61</sup>, and because to Ištar of the field these

27 [have already been gi]ven, thus (said) Hepapiya:

<sup>56</sup> The meaning of *šallakartatar* as in H.G. Güterbock, "Zu einigen...", in: *Cor. Ling.*, 67: "negligence as a result of pride".

<sup>57</sup> The 2nd sg. praet. form *memišta* has already been noted by A. Götze, *Madduwattāš*, *MVAeG* 32/1, 1927, 61, where *pešta* is also mentioned (Cf. note on KUB 15.5+ ii 34'). A. Ünal (*Hattušili III*, *TdH* 3, 138<sup>+88</sup>), who for that matter reproduces the form with "er" (3rd p.) himself, criticises SBo I, 15, because his translation is "man", but Ünal overlooks that in *Dreams*, 255 H.G. Güterbock rightly translates: "Why did you not give...".

<sup>58</sup> A <sup>GIS</sup>*huhupal* is a percussion instrument.

<sup>59</sup> Could Azzenna women originally mean perhaps women from Azzi? Cf. F. Pecchioli Daddi, *Mestieri...*, 384.

<sup>60</sup> Here *kuwapi* and *anda* present a problem, as in KUB 15.1 i 3. *anda* + gen. = "they belonged to ...". I have interpreted *kuwapi* as the conjunction "when". *Prière hittite*, 7 does not translate *nu* in 17 and gives the sentence a somewhat anacoluthic structure: "L'affaire ... dans laquelle (=kuwapi) ... , puisque moi ... Parole de H.".

<sup>61</sup> *ŠA* + IR (26) = "to request of". IR *A-NA* (= Hittite *wek* + dat.) is much more customary.

28 [“(These) they shall take [from Ištar of the field]  
29 [and] they shall give them [to the] great god.” Already (given).

---

30 [ ] when to His Majesty he [ ]

31 [ ]

40’ [ ]

41’ and [ ]

42’ Th[us (said) Hepapiya:

43’ (of) iron the head [ ]

44’ to the great god [ ]

---

45’ Dream [of His Majesty.]<sup>62</sup> (Regarding) the [ivory] lion which [you]

46’ [have seen] in the temple of [ ]

47’ you must also make [ ] exactly like this,

48’ thus (said) H[epapiya: “An [ ] ivory lion [they shall make]

49’ and they shall give it t[o the gr]eat god.”

---

50’ Dream [of His Majesty.] When Hazziya?<sup>63</sup>

51’ through a dream requested [she]ep? of His [Majesty],

52’ thus (said) [Hepapi]ya: “1000 sheep they shall make rea[dy]

53’ and [they] shall dedicate them to the great [god]

54’ and they shall [give] them to him.”

---

55’ The sheep [ ] which he/she requested

56’ [ ] and these shall be poured.

---

Rev. 4

1 [Dre]am of Hešmiya. Regarding the fact that for the bull Hurri they

2 gave honey because of [ ] thus (said) Hepapiya:

---

<sup>62</sup> Translation inspired by that of H.G. Güterbock apud *Dreams*, 193.

<sup>63</sup> If there is indeed some question of a person, then by means of a dream a request is expressed by someone other than a god, which is remarkable. According to *Prière hittite*, 8, however, here there is also some question of a god who makes a request.

3 “They shall now give it to the great god.”

---

4 Through a dream Ištar of Dupa requested of His Majesty

5 1 golden solar disc (of) 16 šekels, 2 oxen and 7 sheep.

6 Thus (said) Hepapiya: “They shall give them to the great god.”

---

7 The tutelary-god of the field [reque]sted of His Majesty through a dream

8 1 silver [su]blime sacrificial jar?<sup>64</sup>

9 [Thus (said)] He[papiya: “They shall] giv[e it to the great god.]”

---

10 [ ]

11’ [ ] Thus (said)]

13’ [Hepapiya: “They shall give it to the great] god.”

---

14’ [ ] through a dream gold ... [ ]

15’ [ ] ... 10 minas of silver (and) an ox [ ]

16’ [ ] Thus] (said) Hepapiya: “They shall give them to the great god.”

---

17’ [ ] inlaid with an ornamental stone<sup>65</sup>

18’ [ ] requested through a dream, thus (said) Hepapiya:

19’ “They shall give it [to the great g]od.”

---

20’ [ ] Regarding the two cities which she (?) requested in Kummanni,<sup>66</sup>

21’ [thus (said) Hepapiya:] “These shall be given to the great god.”

---

22’ [ ] lapis lazuli

23’ [ ] requested. They made an oracular inquiry.

24’ [ ] this

25’ [ ] they ...

---

<sup>64</sup> *Šippanduwan* = acc. of *šippanduwa-* (c).

<sup>65</sup> *Išgar-* = literally “to stick”.

<sup>66</sup> For the promise of a city, cf. KUB 15.1 iii 17-21.

- 27' [ ] they ...
- 
- 28' [ ]
- 29' [ ] through a dream [ ] ...
- 30' [ ] thus (said) Hepapiya:
- 31' [ ] they shall] give.”
- 32' [ ]
- 33' [ ] they] shall give [to the] great god.”
- 
- 34' [ ] through a dream he/she requested for the father of His Majesty
- 35' [Thu]s (said) Hepapiya: “They shall give them to the great god.”
- 
- 36' [The matte]r (of) the dream: to the queen 44 šekels of silver (and) 44 sheep,
- 37' (and) [14]4 šekels of silver and 144 sheep to the oppressed
- 38' spirits of the dead they have given.<sup>67</sup>
- 39' They shall make an inquiry.
- 
- 44' colophon: Demand.<sup>68</sup>

## 2. CTH 584: Dreams of the queen

KUB 15.1

### Transliteration KUB 15.1

Obv. 1

- 1 <sup>D</sup>Hé-pát <sup>URU</sup>U-da<sup>69</sup>
- 2 Û-TUM MUNUS.LUGAL INIM <sup>UZU</sup>GÚ.HAL-kán<sup>70</sup> GAM ma-ni-<sup>[ya]</sup>-[ah-ta<sup>71</sup>]

<sup>67</sup> Does F. Sommer, review of KUB 14-17, *Kl. F.* 1, 341 suggest that this is a question because of the inquiry in line 39’?

<sup>68</sup> For the colophon, see F. Sommer l.c. and *Prière hittite*, 7 f.

<sup>69</sup> The reading <sup>URU</sup>U-da-a (H. Klengel, “Zur ökonomischen Funktion...”, *SMEA* 16, 188) must be based on an error.

- 3 ku-wa-pí an-da<sup>72</sup> nu-za-kán MUNUS.LUGAL ŠÀ Û-TI
- 4 A-NA <sup>D</sup>Hé-pát <sup>URU</sup>U-da ki-iš-ša-an IK-RU-UB
- 5 ma-a-an-wa DINGIR-LUM GAŠAN-YA <sup>D</sup>UTU-ŠI TI-nu-an har-ti
- 6 HUL-u-i-wa-ra-an pa-ra-a Û-UL tar-na-at-ti
- 7 nu-wa A-NA <sup>D</sup>Hé-pát ALAM G[UŠ]KIN i-ya-mi
- 8 A-YA-RU GUŠKIN-ya-wa-aš-ši i-ya-mi <<nu>>
- 9 nu-wa-ra-at-za ŠA <sup>D</sup>Hé-pát A-YA-RU hal-zi-iš-ša-an-[z]i
- 10 <sup>UZU</sup>GAB-aš-ma-wa-du-za TU-TI-TUM GUŠKIN i-ya-mi
- 11 nu-wa-ra-at-za TU-TI-TUM DINGIR-LIM hal-zi-iš-ša-an-zi
- 
- 12 Û-TUM MUNUS.LUGAL Û-it-wa-mu <sup>D</sup>Hé-pát ku-ut-ta-na-li AŠ.ME.HI.[A]
- 13 <sup>NA4</sup>ZA.GÌN-ya IR-ta a-ri-ya-u-en
- 14 nu <sup>D</sup>Hé-pát <sup>URU</sup>U-da SI x SÁ-at
- 
- 15 Û.NUN<sup>73</sup> Û-it-wa-m[u] LUGAL<sup>74</sup> IQ-BI <sup>D</sup>Hé-pát-wa
- 16 me-mi-iš-ki-iz-zi <sup>[I]</sup>-[NA<sup>75</sup>] KUR <sup>URU</sup>[HAT<sup>76</sup>]-TI-wa-mu<sup>76</sup>
- 17 zi-iz-za-hi-in i-y[a-an-d]u I-NA <sup>KUR</sup>Mu-kiš-ma-wa-mu
- 18 GEŠTIN i-ya-an-du [a-ri]-<sup>[ya]</sup>-an-zi
- 
- 19 MUNUS.LUGAL-za-kán A-NA <sup>D</sup>LUGAL-<sup>[ma]</sup><sup>[URU]</sup>U-da<sup>[k]</sup>iš-an
- 20 IK-RU-UB ma-a-an-mu <sup>HUR.SA[G]</sup> ]x EN-YA
- 21 <sup>D</sup>UTU-ŠI TI-nu-an har-ti TI-a[n(-)] ]x x x
- 22 EGIR-pa-an-da<sup>77</sup> Û-UL ku-it-k[i]

<sup>70</sup> For <sup>UZU</sup>GÚ.HAL instead of the more frequently occurring <sup>UZU</sup>GÚ.TAR (or -tar), see KBo 1.42 iii 14: E. Laroche, “Textes de Ras Shamra en langue hittite”, Ugar. V, 1968, 769-784 (p. 777).

<sup>71</sup> Ma-ni-ya-[ah-ta]: most plausible restoration.

<sup>72</sup> Kuwapi anda also occurs in our texts in KUB 15.13:39’ and, as here before nu-za-kán, in KUB 48.126:4 (as Bo 2828 in R. Lebrun, *Šamuha...*, 215 ff., less aptly translated). Moreover partially restored in KUB 15.1 iii 7’ and KUB 15.28 iii 16’.

<sup>73</sup> Û.NUN mentioned by SL II/3, 880 no. 53 without further explanation. As translation: “Traum”.

<sup>74</sup> Since there are no remnants of signs before LUGAL, a restoration to form MUNUS.LUGAL cannot be considered.

<sup>75</sup> The manifest traces of the sign I and the parallelism with line 17 render I-NA preferable to E. Laroche’s restoration LÚ.MEŠ (“Textes de Ras Shamra...”, Ugar. V, 456).

<sup>76</sup> In KUR <sup>URU</sup>PA-TI the Akkadian complement TI derived from HATTI in full. For HATTI = Hittite Hattuša, see H.G. Güterbock, “The Deeds of Šuppiluliuma as Told by His Son”, *JCS* 10, 1956, 98, note o. Wherever only KUR occurs in the text as determinative with PA-TI or HATTI, I have retained Hatti as translation (cf. KUB 15.24 i 1). I have also left unaltered such generally accepted concepts as “Stormgod of Hatti”.

- 23 ŠÀ KUR.KUR.HI.A-kán ŠÀ KARAŠ Š[À  
 24 ÚŠ-an SIG<sub>5</sub>-ri HUL-lu-kán Ú[Š-an<sup>78</sup>  
 25 Ú-UL tar-na-at-ti<sup>79</sup> nu A-<sup>[NA]</sup> [D LUGAL-ma  
 26 har-na-in I-NA<sup>URU</sup> U-da a-x[  
 27 har-na-iš-ma ma-a-a[n] ŠA x x[  
 28 <sup>[ma-a-an]</sup> ŠA SAG.GÉME.[IR.MEŠ
- 
- 29 MUNUS.<sup>[LUGAL]</sup>-za-kán<sup>[ÚŠ]</sup>-ni še-i[r A-NA<sup>D</sup> kiš-an IK-RU-UB]  
 30 ma-a-an-wa-ká[n ] ŠÀ KUR<sup>[URU]</sup> ŠÀ ÉRIN.MEŠ ša-ri-ku-wa-aš]  
 31 ŠÀ ÉRIN.MEŠ UKU.<sup>[UŠ]</sup>-ya x[  
 32 DUMU.LUGAL BE-LU x<sup>80</sup>[  
 33 ma-a-an ŠA A-BI(-)?<sup>81</sup>[  
 34 a-ri ma-a-an-ma [  
 35 HUL-lu<sup>[ÚŠ]</sup>-an [  
 36 Ú-UL<sup>[ku]</sup>-[it-k]i [  
 37 ŠA x[

Obv. 2

- 1 [ ]-<sup>[za-kán]</sup><sup>82</sup> ŠÀ Ú-<sup>[I]</sup> x LUGAL-x<sup>83</sup> DZA-BA<sub>4</sub>-BA<sub>4</sub> <sup>URU</sup>Ú-ri-ki-na  
 2 kiš-an IK-RU-UB ma-a-an-wa-mu DINGIR-LUM EN-YA  
 3 TI-nu-ši nu-wa-at-ta<sup>NA4</sup> ZI.KIN ZAG.GAR.RA-ya

<sup>77</sup> There is some space between EGIR-pa and an-da on the tablet, though less than that between the other words. Hence they can be taken as an entity.

<sup>78</sup> For HUL-lu (=idalu) hinkan, cf. O.R. Gurney, *Hittite Prayers*..., AAA 27, 32.

<sup>79</sup> For hinkan (=ÚŠ-an) + tar-na-, cf. O.R. Gurney, *Hittite Prayers*..., AAA 27, 26 and 28. Why N. Br., 70 cites this passage for anda tar-na- is not clear.

<sup>80</sup> The photograph of the tablet is insufficiently legible to justify reading ŠA here.

<sup>81</sup> An Akkadogram or a Sumerogram is to be expected after ŠA. The remains of the signs make it impossible for ID to follow ŠA A-BI is a possible reading.

<sup>82</sup> The available space makes a restoration [MUNUS.LUGAL]-za-kán possible, but the objection to this is that then the queen would be asking on her own behalf that she may stay alive, which is something that does not occur in any other vow.

<sup>83</sup> D LUGAL-aš, as in HAB, 163 (H. Ehelolf rightly notes that there is no space between D and LUGAL on the tablet though there is on the copy) would produce a unique form of Šarruma (cf. E. Laroche, "Le dieu anatolien Šarruma", *Syria* 40, 277-302). But it would be difficult to make two gods in succession agree with DINGIR-LUM EN-YA in line 2 and TI-nu-ši in line 3. Nevertheless the most likely text is: [MUNUS.LUGAL]-za-kán ŠÀ Ú-<sup>[I]</sup> A-NA<sup>D</sup> LUGAL-<ma>-aš<sup>URU</sup> Ú-ri-ki-na, with, perhaps, -ma missing because of lack of space in that line.

- 4 ha-li-iš-ši-ya- mi
- 
- 5 <sup>D</sup>LUGAL-ma-aš<sup>URU</sup> Ú-ri-ki-na  
 6 ŠÀ Ú-TI-kán GIM-an MUNUS.LUGAL I-NA<sup>URU</sup> I-ya-am-ma  
 7 <sup>E</sup>tar-nu-ú-i EGIR-an LÚ.MEŠ GURUŠ<sup>84</sup> ku-i-e-eš-qa  
 8 ha-at-ki-iš-ša-nu-uš-kir MUNUS.LUGAL-ma-za-kán ŠÀ Ú-TI  
 9 1 <sup>[E]</sup>tar-nu-za-an<sup>[ŠA]</sup> GUŠKIN  
 10 A-NA<sup>D</sup> LUGAL<sup>[ma]</sup> <sup>URU</sup>Ú-ri-ki-na IK-RU-UB
- 
- 11 MUNUS.LUGAL-za-kán A-NA<sup>D</sup> LUGAL-ma-a-ni<sup>URU</sup> Ú-ri-ki-na  
 12 1 ZI GUŠKIN<sup>[KI]</sup>.LÁ.BI NU.GÁL 1 ZI KÙ.BABBAR 10 GÍN IK-RU-UB
- 
- 13 [k]u-u-uš-mu<sup>[ku]</sup>-i-e-eš MA-ME-TE.MEŠ a-ri-ya-še-eš-na-az  
 14 <sup>[ku]</sup>-it-ta GIM<sup>[an]</sup> SI x ŠÁ-at nu ki-nu-un ku-it  
 15 <sup>[ar]</sup>-ha a-ni-ya-u-wa<sup>[an]</sup>-zi Ú-UL tar-ra-ah-ha-ri  
 16 nu-kán<sup>85</sup> ku<sup>[it]</sup>-ma-an a<sup>[pi]</sup>-ya EGIR-pa-an-da  
 17 ku-it-ma-an-na-aš-za ar<sup>[ha]</sup> BAL-ah-hi  
 18 <sup>[nu]</sup>-kán ma<sup>[a-an]</sup> <sup>D</sup>LUGAL-ma<sup>[ ]</sup> <sup>86</sup> EN-YA A-NA<sup>D</sup> UTU-ŠI<sup>[ ]</sup> [ ] x-x  
 19 [HU]L-u-x[ ] x-tu?-ra-an-tal-li-uš<sup>87</sup>  
 20 x[ ] x-an<sup>88</sup> A-NA<sup>D</sup> Hé-pát<sup>[AMA]</sup> KA  
 21<sup>89</sup> [ ] A-NA<sup>D</sup> UTU<sup>[ ]</sup>-ŠI<sup>[ ]</sup>-kán HUL-lu NÍ.TE-iš-š[i]  
 22 [ ] <sup>90</sup> Ú-UL<sup>[ ]</sup> ku-it-ki a-ri HUL-iš-<sup>[ ]</sup> zi-na-aš<sup>91</sup>

<sup>84</sup> For LÚ.GURUŠ = Hittite LÚ mayant-, see J. Siegelová, *Appu-Märchen und Hedammu-Mythus*, StBoT 14, 1971, 22.

<sup>85</sup> A summary treatment of -kán in nominal clauses with anda as predicate as occurring in Middle Hittite texts is given by F. Josephson, *The Function of Sentence Particles in Old and Middle Hittite*, 1972, 397 ff.

<sup>86</sup> A possible reading, as suggested by H.C. Melchert, *Ablative and Instrumental in Hittite*, 1977, 32, is <sup>D</sup>LUGAL-m[a-aš]. As in the text, as voc. : E. Laroche, "Vocatif et cas absolu en anatolien", *Athenaeum* 47, 1969, 173-178 (p. 173 f.)

<sup>87</sup> The remnants of the signs are too illegible to be sure of [HU]L-u-i-aš the correct reading. Therefore, like E. Laroche, "Le dieu anatolien Šarruma", *Syria* 40, 289, I have put x in the text. With E. Laroche, l. c. x-x-ra-an-tal-li-uš, since the uncertain sign KI before RA likewise does not produce a plausible word. No suitable word is to be found in either P. Reichert, "Glossaire inverse de la langue hittite", *RHA* 21, 1963, 61-145 or N. van Brock, "Dérivés nominaux en l du Hittite et du Louvite", *RHA* 20, 1962, 69-168.

<sup>88</sup> [GI]M-an could be considered, though no vertical stroke before -an can be discerned in the photograph.

<sup>89</sup> Lines 21 and 23-27. Restorations as in E. Laroche, "Le dieu anatolien Šarruma", *Syria* 40. The missing words could possibly be inferred from the comparable construction in line 31. However there is less space than needed by parranda mematti, which occurs in a like context in KUB 21.27 iii 28 f.

- 23 [Ú-UL ku]<sup>1</sup> e<sup>1</sup> iz-qa nu A-NA<sup>D</sup> LUGAL-ma EN-YA  
 24 [1<sup>KUŠ</sup> A-R] I-TUM KÙ.BABBAR IŠ-TU GUŠKIN MAŠ-LU KILÁ.BI NU.GÁL DÙ-mi
- 
- 25<sup>92</sup> [ma-a-a]n-na-mu ki-e-da-ni INIM-ni<sup>D</sup> LUGAL<sup>1</sup> ma-aš EN-YA  
 26 [GEŠTU-a]n pa-ra-a e<sup>1</sup> ip-ti<sup>1</sup> iš-ta-ma-aš-ti-mu  
 27 [1] GEŠTU 10 GÍN GUŠKIN<sup>93</sup> 1 GEŠTU 1 MA.NA KÙ.BABBAR A-NA<sup>D</sup> LUGAL-ma  
 [SU]M-hi
- 
- 28 [ma<sup>1</sup>-a-an-na-mu 2<sup>D</sup> LUGAL-ma-an-ni-iš 1<sup>D</sup> Al-la-an-zu<sup>1</sup> un<sup>1</sup> ni-iš-ša  
 29 A-NA DINGIR-LIM-kán ku-i-e-eš gi-nu-wa-az ar-ha ú-wa-at-ten  
 30 nu-mu ma-a-an ku-u-un<sup>1</sup> INIM<sup>1</sup> an iš-ta-ma-aš<sup>1</sup> te<sup>1</sup> ni  
 31 A-NA<sup>D</sup> LUGAL-ma-kán pár-ra-an-da me-ma-at-te-ni  
 32 nu<sup>D</sup> UTU-ŠI HUL-u-wa-an-za ud-da-na-an-za an-da Ú-UL  
 33 ku-iš-ki KAR-zi ku-it-ma-an-za ku-u-uš  
 34 NAM.ÉRIN.HI.A ar-ha a-ni-ya-zi  
 35 nu A-NA 2<sup>D</sup> LUGAL-ma-an-ni-ya-aš 1-EN<sup>D</sup> Al-la-an<sup>1</sup> zu-ni<sup>1</sup> ya<sup>94</sup>  
 36 ku-e-da-ni-ya 1 GEŠTU GUŠKIN 1 GEŠTU KÙ.BABBAR DÙ-mi<sup>95</sup> KILÁ.BI [NU.GÁL]
- 
- 37 <sup>D</sup>LUGAL-ma<sup>96</sup> URU La-i-ú-na  
 38 ŠÀ Û-TI-kán GIM-an MUNUS.LUGAL I<sup>1</sup> NA<sup>1</sup> <URU> La-i-ú-na  
 39 Étar-nu-ú-i EGIR-an LÚ.MEŠ GURUŠ ku-i-e-eš-qa  
 40 ha-at-kiš<sup>97</sup> -ša-nu-uš-kir MUNUS.<sup>1</sup> LUGAL-ma<sup>1</sup> za-kán ŠÀ Û-TI  
 41 1 Étar-nu-za-an ŠA<sup>1</sup> GUŠKIN A-NA<sup>D</sup> LUGAL-ma<sup>URU</sup> La-i-ú-na IK-RU-UB
- 
- 42 Û-TUM MUNUS.LUGAL za-aš-hi-ya-wa<sup>98</sup> -mu<sup>D</sup> LUGAL-ma-aš IQ-BI

<sup>90</sup> ma-a-an not taken over from E. Laroche, "Le dieu anatolien Šarruma", *Syria* 40, since GIM-an or ma-a-an must have stood in line 20.

<sup>91</sup> -naš = "uš", dat. (in)commodi with the here personally constructed verb *idalauēš-* (inchoativum).

<sup>92</sup> KUB 15.1 iv 18' to 22' is a comparable passage.

<sup>93</sup> E. Laroche's reading ("Le dieu anatolien Šarruma", *Syria* 40) is KÙ.BABBAR, not GUŠKIN.

<sup>94</sup> E. Laroche, "Le dieu anatolien Šarruma", *Syria* 40, 290 erroneously does not end the line with -ni-ya.

<sup>95</sup> DÙ-mi is not in what is called the "provisional" transliteration of HW<sup>2</sup>, 269. In the translation "<gebe>" must be altered accordingly.

<sup>96</sup> In line 5 of the almost identical vow KUB 15.1 ii 5 to 10 stands <sup>D</sup>LUGAL-ma-aš.

<sup>97</sup> Written -kiš- as opposed to -ki-iš in line 8.

- 43 I-NA HUR.SAG-ma-[w]a-mu-kán še-ir 12 AŠ-RA  
 44 [a<sup>1</sup>-da-an-na<sup>1</sup> pa<sup>1</sup>-a-i a-ri-ya-an-zi
- 
- 45<sup>99</sup> [z]a-aš-hi-ya-za [MUN]US.LUGAL A-NA UD.KAM.HI.A EZEN<sup>4</sup> GIŠ zu-up-pa-ri  
 46 [A]<sup>1</sup> NA<sup>1</sup> <D> MUNUS.LUGAL ŠA<sup>1</sup> URU<sup>D</sup> U-aš-ša ar-ku-wa-ar<sup>100</sup>  
 47 [kiš]-an e-eš-še<sup>1</sup> eš-ta ma-a-an-wa<sup>D</sup> UTU-ŠI am-[me]-e-da<sup>1</sup> az<sup>1</sup>  
 48 [Ú]<sup>1</sup> UL<sup>1</sup> ku<sup>1</sup> e<sup>1</sup> [iz]-qa GÙB-li-iš-zi<sup>D</sup> [MUNUS.LUGA]L<sup>101</sup> URU<sup>D</sup> U-aš-ša-wa  
 49 [ ]x[ ]-a]h?-hi nu-wa A-NA<sup>1</sup> [MUNUS.LUGAL] x  
 50 [ ] MA.NA KÙ.BABBAR 1[ ] KÙ.BABBAR  
 51 [ ] KÙ.BABBAR x[ ] x-x-an  
 52 [ ]x[ ]
- 
- Rev. 3  
 1' [ ]  
 2' [ ] ŠA<sup>URU</sup> L[a-i-ú-na  
 3' [ ] 1] ZI KÙ.BABBAR 10 GÍN [IK-RU-UB<sup>102</sup>
- 
- 4' [ ]<sup>D</sup>AM]AR.UD<sup>URU</sup> La-i-ú-[na<sup>103</sup>  
 5' [ ] š]e-ir 1 ALAM DINGIR-LIM  
 6' [ ] IK-RU-UB

<sup>98</sup> za-aš-hi-ya-[za]-mu is also possible as regards space on the tablet when compared with line 45. Nevertheless -wa is preferable because of KUB 15.3 iii 17 and 5 i 8 in comparable contexts. The reading of F. Sommer/H. Ehelolf, *Das heth. Ritual des Papanikri...*, 31<sup>1</sup> za-aš-hi-[y]a<sup>1</sup>-mu is less plausible in view of the remnants of the signs and the space on the tablet.

<sup>99</sup> Lines 45 to 48 are almost literally the same as KUB 15.19 Obv. 11 to 13.

<sup>100</sup> The addition of A-NA in 46 is essential to the forming of a good sentence construction. The space available does not admit of the addition of <sup>D</sup> as well. In view of MUNUS.LUGAL in 45, an omission by the scribe is very plausible. The reading of H. Otten, *Materialien zum hethitischen Lexikon*, StBoT 15, 1971, 9<sup>3</sup> is similarly <sup>D</sup>MUNUS.LUGAL. The reading of A. Ünal, *Hattušili III*, TdH 3, 218 in line 46 [(6)] x MUNUS.LUGAL-ma URU is open to objection both on palaeographical (i.e. remnants of signs and available space) and on linguistic grounds (-ma is impossible in this place because of the continuing main clause).

<sup>101</sup> The space on the tablet is rather cramped for reading MUNUS.LUGAL. Moreover the head of a vertical wedge does not indicate LUGAL. Nevertheless in view of the preceding note, A. Ünal's (*Hattušili III*, TdH 3) addition <sup>D</sup>[LUGAL-m]a is not plausible.

<sup>102</sup> The end of lines 2' and 3' must have been written over the edge, as in 12' and 15', for example.

<sup>103</sup> See E. Laroche, "Le dieu anatolien Šarruma", *Syria* 40, 293<sup>2</sup> for this divine name.

- 7' [Ú-TUM MUNUS.LUGA]L INIM<sup>D</sup> Gur-wa-šu-kán<sup>104</sup> ku-wa-pi [an-da  
 8' [<sup>D</sup>Gu]r-wa-šu-uš-kán GIM-an ŠÀ Ò-TI<sup>105</sup> [  
 9' [A-N]A MUNUS.LUGAL IQ-BI a-pu-u-un-wa ku-in<sup>106</sup> [  
 10' ŠA<sup>LÚ</sup> MU-DI-KA INIM-an ZI-za har-ti [  
 11' nu-wa-ra-aš TI-an-za 1 ME MU.KAM.HI.A-ya-wa-aš-ši [  
 12' pí-ih-hi MUNUS.LUGAL-ma-za-kán ŠÀ Ò-TI kiš-an<sup>IK</sup>-RU-UB  
 13' ma-a-an-wa-mu a-pí-e-ni-iš-šu-wa-an i-ya-ši  
 14' nu-wa LUGAL MU-DI-YA TI-an-za nu-wa A-NA DINGIR-LIM  
 15' 3<sup>DUG</sup> har-ši-ya-al-li 1<sup>EN</sup> ŠA Ì 1<sup>EN</sup> ŠA LÁL  
 16' 1<sup>EN</sup> ŠA IN-BI te-eh-hi
- 
- 17' <sup>D</sup>UTU-ŠI-kán A-NA<sup>D</sup> Ka-tah-ha kiš-an IK-RU-UB  
 18' ma-a-an-kán<sup>URU</sup> An-ku-wa-aš URU-aš<sup>107</sup> iš-pár-za-zi<sup>108</sup>  
 19' Ú-UL-aš da-pí-an-za ar-ha BIL-ni  
 20' nu A-NA<sup>D</sup> Ka-tah-ha 1 URU-LUM KÙ.BABBAR DÙ-mi  
 21' KI.LÁ.BI NU.GÁL 1 GU<sub>4</sub> 8 UDU-ya pí-ih-hi
- 
- 22' MUNUS.LUGAL-za-kán A-NA<sup>D</sup> AN-E kiš-an IK-RU-UB  
 23' ma-a-an-kán<sup>URU</sup> An-ku-wa-aš URU-aš iš-pár-za-zi  
 24' Ú-UL-aš da-pí-an-za ar-ha BIL-ni  
 25' nu A-NA<sup>D</sup> AN-E 1 URU-<sup>LUM</sup> KÙ.BABBAR DÙ-mi  
 26' KI.<sup>LÁ</sup>.BI<sup>NU</sup>.GÁL 1 GU<sub>4</sub> 8 UDU-ya pí-ih-hi
- 
- 27' [<sup>D</sup>UTU-ŠI-ká]n<sup>109</sup> A-NA<sup>D</sup> URU<sup>URU</sup> Zi-ip-pa-la-an-da  
 28' [kiš-an IK-RU-U]B ma-a-an-kán<sup>URU</sup> An-ku-wa-aš URU-aš

<sup>104</sup> In reality there is no space between the signs <sup>D</sup> and GUR although the copy suggests otherwise. The gen. Gurwašu could possibly be written in Akkadian. An-da is filled in on the analogy with KUB 15.1 i 3 and other places which are mentioned in the note on the translation.

<sup>105</sup> No text must be assumed at the end of lines 8' to 11'.

<sup>106</sup> The reading ku-in-k[i] of A. Kammenhuber, "Die hethitische Vorstellungen...", ZA 56, 171 is unfounded.

<sup>107</sup> For the place of the apposition URU-aš, see F. Starke, *Die Funktionen...*, StBoT 23, 156. The more exact specification is necessary, for <sup>URU</sup>Ankuwaš can also mean the country surrounding the city.

<sup>108</sup> *Išparzazi*: for different ways of writing this 3rd sg, see C. Kühne/H. Otten, *Der Šaušgamuwa-Vertrag*, StBoT 16, 42.

<sup>109</sup> In view of the available space and what could be alternating vowels by the king and the queen, it is assumed that this is a vow made by the king, as in 17', and that here, too, -za could be missing. Perhaps because personal interests are not involved?

- 29' i[š-pár-za-zi Ú-U]L-aš da-pí-an-za ar-ha BIL-ni  
 30' [nu A-NA<sup>D</sup> URU<sup>URU</sup> Z]i-<sup>ip</sup>-pa-la-an-da 1 URU-LUM KÙ.BABBAR  
 31' [DÙ-mi KI.LÁ.BI NU.GÁL]<sup>1</sup> GU<sub>4</sub> 8 UDU-ya pí-ih-hi
- 
- 32' M[UNUS.LUGAL-za-kán A-NA NÍ.TE-ŠÚ kiš-an IK-RU-UB  
 33' m[a-a-an-kán ŠÀ] Ú-TI ka-ru-ú pa-ra-a  
 34' š[a?]- nu-]wa-kán G[AŠAN]-YA ŠÀ É-TI  
 35' x x[ ]x-ki<sup>110</sup> DÙ-ši<sup>D</sup>UTU-ŠI TI-an-za  
 36' [n]u<sup>A</sup>-[NA] <sup>D</sup>IŠT[AR ALA]M GUŠKIN DÙ-mi ALAM ŠA<sup>D</sup>IŠTAR<sup>URU</sup> Šah<sup>1</sup>-pí-na  
 37' [ma-ši]-<sup>wa</sup>-an<sup>GIŠ</sup> TUKUL.HI.A-ya-aš-ši ha-li-iš-ši-ya-mi<sup>111</sup>  
 38' [ma-a-an]<sup>IŠ-TU</sup> KÙ.BABBAR<sup>ma-a-an</sup> IŠ-TU GUŠKIN
- 
- 39' [ ]x-kán ku-wa-pí an-da  
 40' [ ]x? Ò-TI  
 41' [ ]x<sup>LÚ</sup> KÚR  
 42' [ ]kiš-an<sup>IK</sup>-RU-UB  
 43' [ ]<sup>SAG</sup>.DU-YA  
 44' [ ]x<sup>LÚ</sup> KÚR ú-iz-zi  
 45' [ ]-t]a-ri wa-aš-ku-in-wa-mu-kán  
 46' [ ]-z]i nu-wa A-NA<sup>D</sup> IŠTAR GAŠAN-YA  
 47' [ ]KI.LÁ.BI NU.GÁL DÙ-mi
- 
- 48' [MUNUS.LUGAL-za-ká]n<sup>112</sup> A-NA DUMU.NITA LUGAL KUR<sup>URU</sup> I-šu-wa  
 49' [še-ir kiš-a]n IK-RU-UB ma-a-an DUMU.NITA  
 50' [ e-di-iz<sup>113</sup>] GIG-za TI-eš-zi  
 51' [ ]x-mi ŠA LUGAL<sup>114</sup> KUR<sup>URU</sup> I-šu-wa  
 52' [DUMU.NITA še-ir G]ÍR BAL.TUR<sup>115</sup> 1 ZI KÙ.BABBAR-ya

<sup>110</sup> The remains of the sign after the break are too illegible to assume that [ku-i]t-ki can be filled in.

<sup>111</sup> The instrumental case belonging to *hališšiyami* is to be found in line 38'. Contra E. Neu, *Der Anitta-Text*, StBoT 18, 86.

<sup>112</sup> In line 48' to 53', with the exception of those in line 52', all restorations are by H.G. Güterbock, "Hittite Hieroglyphic Seal...", JNES 32, 139. See also KUB 15.3 iv 5'-9'.

<sup>113</sup> There could be space for more signs.

<sup>114</sup> Many signs erased. As restoration [u-wa]-{a}-mi could be considered, but in my opinion a phraseological *uwa* rarely occur in the votive texts.



53' [KI.LÁ.BI NU].GÁL A-NA DINGIR-LIM pí-ih-hi

54' [ ]<sup>f</sup>Ki-lu-uš-he-pa-ma-za SISKUR LÚSANGA-<sup>f</sup>ma<sup>f</sup>-za

55' [ ]<sup>f</sup>ši<sup>f</sup>-ip-pa-an-da-i

Rev. 4

1' [ ]x

2' [ ]

3' [ ]IK-RU]-<sup>f</sup>UB<sup>f</sup>

4' [ ]

5' [ ]x ZI-aš

6' [ ]-kán

7' [ ]

8' <sup>f</sup>nu<sup>f</sup>-wa-<sup>f</sup>za<sup>f</sup>] -pár-zi-ti<sup>116</sup>

9' TUS-ri x[

10' ma-a-an-n[a H]UL-u-wa-za

11' tu-e-e[l

12' nu A-NA [

13' na-an x[ i-y]a-mi

14' na-an(-) [

15' TI-an(-) [

16' nu-uš-<sup>f</sup>ši<sup>f</sup> [

17' DÜ-mi

18' ma-a-an-n[a-mu<sup>117</sup>

<sup>115</sup> BAL.TUR without the determinative GIŠ. According to H. Otten, "Ein kanaanäischer Mythos aus Boğazköy", *MIO* 1, 1953, 125-150 (p. 128) always with GIŠ. The slight erasure in GÚR may possibly be connected with the omission of GIŠ.

<sup>116</sup> There could be a proper name at the end of the line. Although not clearly discernible on the photograph of the text, -pár would seem to be most likely. In NH are no proper names ending in -parziti (or LÚ instead of -ziti).

19' GEŠTU-an pa-[ra-a e-ip-ti iš-ta-ma-aš-ti-mu

20' 1 GEŠTU KÙ.BABBAR [

21' ku-e-da-[ni

22' SUM-hi x[

Translation KUB 15.1

Obv. 1

1 Hepat of Uda

2 Dream of the queen. [She left] the matter of the neck

3 (to the goddess) at a certain moment<sup>118</sup> therein and in her dream the queen made

4 the following vow to Hepat of Uda:

5 "If you, o goddess, my lady, keep His Majesty alive

6 (and) do not deliver him to Evil<sup>119</sup>

7 then I will make a statue of gold for Hepat

8 and for her I will make a rosette of gold

9 and they will call it the rosette of Hepat;

10 for your breast I will make a pectoral of gold<sup>120</sup>

11 and they will call it the pectoral of the goddess".

<sup>117</sup> The text in lines 18' to 22' could possibly be restored further with the help of KUB 15.1 ii 25-27. I have made no restoration, because of uncertainty regarding the divinity, the circumstances, the weight of the silver ear, etc.

<sup>118</sup> That the translation of these lines poses serious problems is evidenced by the fact that none of the translators of the entire passage has included line 2. I have taken INIM up to and including *anda* to be the main clause and *kuwapi* and *anda* to be adverbs. E. Laroche, "Le vœu...", *RA* 43, 66 also begins the second part of line 3 with a main clause: "Et la reine...". See for a completely comparable passage KUB 48.126 iii 4. *Katta* (GAM) *maniyahh-* is translated as "hingeben" by HW, 135, and as "überlassen" by E. van Schuler, *Hethitische Dienstanweisungen für höhere Hof- und Staatsbeamte. Ein Beitrag zum antiken Recht Kleinasien*, AfO Beiheft 10, 1957, 26. Line 15 in C. Kühne/H. Otten, *Der Šaušgamuwa-Vertrag*, StBoT 16, 13: (with dat. HUL-an-ni) "... schlecht macht".

<sup>119</sup> HUL-u-i-: Dat. of the substantivised adjective: "to Evil". In comparable passages (with, almost synonymous, *katta maniyahh-*) the dative of the substantive occurs: HUL-(u)-an-ni (Cf. C. Kühne/H. Otten, *Der Šaušgamuwa-Vertrag*, StBoT 16, l.c. and 43). Line 6 is a formula which sometimes occurs in vows and prayers and which, for instance, occurs in literally almost the same form in Muršili's Annals 19<sup>th</sup> year Obv. i 13 (AM, 148): *nu-mu i-da-a-la-u-i pa-ra-a Ú-UL tar-na-a-i- ...* Cf. also note to KUB 15.9 iii 1'.

<sup>120</sup> -ma- is rendered by an accent on breast. Here -du- is possessive because of the presence of -za-, which would not have been put there if the dative of the person in question was mentioned, as in lines 7 and 8. The meaning of *TU-TI-TUM* as H. Klein, "Tudittum", *ZA* 73, 1983, 255-284.

12 Dream of the queen. "Through a dream Hepat requested of me a necklace (of)  
13 solar discs and lapis lazuli<sup>121</sup>." We made an oracular inquiry  
14 and Hepat of Uda was designated.

15 Dream<sup>?</sup>. "Through a dream the king spoke [to me]: 'Hepat  
16 says:<sup>122</sup> In the country of Hatti for me they [must]  
17 make a *zizzahi*,<sup>123</sup> in Mukiš for me they must  
18 make wine'". [They shall] make an oracular inquiry.

19 The queen made to Šarruma [of U]da the following  
20 vow: "If for me, o (mountain)<sup>124</sup> [ ], my lord, you  
21 keep His Majesty alive (and) [him] alive  
22 later nothing [  
23 in the countries, in the military camp (and) i[n  
24 dying (= the epidemic) becomes better (and) the evil dying you  
25 do not permit, then for [Šarruma I will  
26 *harnai*<sup>125</sup> in Uda [  
27 and *harnai* .... or of [  
28 or of the person[nel

29 Because of the dying, the queen [made to ... the following vow:]  
30 "If in the country [ among the lightly armed troops]  
31 and among the heavily armed troops [

<sup>121</sup> Because of the position of -ya, the necklace cannot have been made of lapis lazuli. However, a necklace composed of golden solar discs and pieces of lapis lazuli is possible. Different interpretation in HW<sup>2</sup>, 292: "... eine Halskette und Sonnenscheiben aus Lapis-lazuli (gen. mat.)."

<sup>122</sup> See notes on transliteration.

<sup>123</sup> *zizzahi* is a Hurrian word designating a cult object, a sort of urn that is usually made of metal and seldom of stone: E. Laroche, "Textes de Ras Shamra...", Ugar. V, 455f. and E. Laroche, "Sur le vocabulaire de l'haruspicine hittite", *RA* 64, 1970, 127-139 (p. 130). It is only here that the spelling is *zizzahi*. Elsewhere it is always *zizzuhi*, as appears from the passages mentioned by E. Laroche, *Glossaire de la langue hourrite II*, *RHA* 35, 1977, 306 (in the passage mentioned for KUB 15, line 7 should read line 17).

<sup>124</sup> It is possible that a proper name in the vocative follows "(mountain)".

<sup>125</sup> *harnai*- "some kind of ointment?" (H.G. Güterbock in a personal letter), with a reference to H. Otten, "Eine Lieferungsliste zum Totenritual der hethitischen Könige", *WdO* 2, 1959, 477-479 (p. 479<sup>1</sup>). My comment on *harnai* in "A Hittite Tablet in Liverpool Museum", *JEOL* 25, 1977-78, 67-74 (p. 72) must be amended. According to G.M. Beckman, *Hittite Birth Rituals*, 1979, 127<sup>+214</sup> and 128<sup>+217</sup>, *harnai* should no longer be associated with a liquid.

32 a prince, a lord [  
33 if of the father?]  
34 reaches, if however [  
35 the evil dying [  
36 noth[ing  
37 of [

## Obv. 2

1 In a dream [ ] made [to] Zababa of Urikina  
2 the following vow:<sup>126</sup> "If you, o god, my lord,  
3 continue my life, then a stele and an offering-table will I for you  
4 mount (in metal)".<sup>127</sup>

5 Šarruma of Urikina.  
6 When in a dream some  
7 young men (at the back of) the bathhouse<sup>128</sup> in Iyamma  
8 intended to seize<sup>129</sup> the queen, the queen promised in her dream  
9 1 bathhouse of gold  
10 to Šarruma of Urikina.

11 The queen promised to Šarrumanni of Urikina  
12 1 golden soul<sup>130</sup> of unspecified weight (and) 1 silver soul of 10 šekels

13 Since I am now unable to fulfill these oaths<sup>131</sup>

<sup>126</sup> A. Kammenhuber/A. Ünal, "Das althethitische Losorakel KBo 18.151", *KZ* 88, 1974, 157-180 (p. 160<sup>8</sup>) interpret this passage as a vow of Puduhepa made for the sake of the king's life. In their opinion EN-YA stands for Hattušili. In all vows, however, EN-YA refers to the god and not to the person of the king. For that matter, the relationship between Hattušili and Puduhepa does not seem to me to be such that Puduhepa would speak of Hattušili as EN = "lord", "master" (NB: in the same note "Zelt" should be "Postament").

<sup>127</sup> *Hališšiya*:- my translation is "mount (in metal)" if the sort of metal is not mentioned (in the instrumental case). Cf. E. Neu, *Der Anitta-Text*, StBoT 18, 85 and 86<sup>+168, 169</sup>.

<sup>128</sup> H.G. Güterbock's translation (apud *Dreams*, 227) is "... in the rear of the *tarnu*-house ..." The translation of *tarnu* as "bathhouse" could prove to be wrong.

<sup>129</sup> Most probably the vow was made before the queen fell victim to the attack. Hence the imperf. de conatu.

<sup>130</sup> A golden soul probably means the hieroglyphic sign for soul in gold. There is still no certainty as to what the sign looks like. The other abstract qualities promised (golden dreams, golden curses, etc.) also merit further research. Gold being so costly, the queen does not as yet specify the weight of the promised object.

<sup>131</sup> *MAMETE.MEŠ* (like NAM.ÉRIM.HI.A in 34) = "oaths" stands for "offers that are promised under oath".

- 14 as they each were designated by an oracle,  
 15 – if you, Šarruma, my lord,  
 16 [ward off] the evil for His Majesty, as long as I am engaged in offering,<sup>132</sup>  
 17 until I have finished offering,  
 18 (Already translated in 13 to 17).  
 19 ( “ ” ” ” ” ” ).  
 20 (and if you tell this further)<sup>133</sup> to Hapat, your mother,  
 21 [ and for His Majesty no evil his body [  
 22 reaches (and) it does not begin to go badly with us  
 23 by means of whatsoever, then for Šarruma, my lord, I will  
 24 make [one] silver [sh]ield inlaid with gold, of unspecified weight.
- 
- 25 And [if] for this matter to me you, Šarruma, my lord,  
 26 lend your [ea]r (and) listen to me,  
 27 I will g[ive] to Šarruma [one] ear [of] 10 šekels of gold<sup>134</sup> (and) 1 ear (of) 1 mina of silver.<sup>135</sup>
- 
- 28 And if for me you, o 2 Šarrumanni-s and 1 Allanzunni, you who from  
 29 the womb<sup>136</sup> of the god are sprung,  
 30 if for<sup>137</sup> me you listen to this matter  
 31 (and) tell (it) further to Šarruma,<sup>138</sup>  
 32 and not a single evil word<sup>139</sup> shall reach His Majesty<sup>140</sup>

<sup>132</sup> The complicated structure of the sentence is possibly due to contamination of two sentences: “I cannot now fulfill the oaths that were determined by virtue of an oracle. May you therefore, as long as I am engaged in offering, ward off evil until I have finished with the offers which I promised under oath.”

<sup>133</sup> E. Laroche, “Le dieu anatolien Šarruma”, *Syria* 40, 290 begins a new main clause in 21. In my opinion the subordinate clause continues through part of line 23.

<sup>134</sup> *MAŠ-LU* with CAD M, 380: “inlaid with”. In A. Goetze, “Zu einigen hetbitischen Komposita”, in: *Cor. Ling.*, 63-68 (p. 63): “set with”. E. Laroche, “Le dieu anatolien Šarruma”, *Syria* 40, 290 “par moitié”.

<sup>135</sup> This is an example of an abridged reproduction of a vow previously recorded.

<sup>136</sup> The translation “lap” avoids the problem of abl. sg. or pl. *ginuwaz* (knee(s)).

<sup>137</sup> With *nu-mu ma-a-an*, the *ma-a-an* of line 28 is taken up once more after the relative subordinate clause. Different interpretation: S. Alp, “The -n(n) formations in the hittite language”, *Belleten* 18, 1954, 449-467 (p. 450): “and when ...”

<sup>138</sup> These are two asyndetic subordinate clauses. Could J. Friedrich’s “aber” in line 31, in his review of SBo II, *AfO* 15, 1945-51, 109-113 (p. 111) be due to <sup>D</sup>LUGAL-*ma*?

<sup>139</sup> For the nom. of the -*ant* formation, see E. Laroche, “Un ‘ergatif’ en indo-européen d’Asie Mineure”, *BSL* 57, 1962, 23-43 (p. 32). The same construction is to be found in KUB 15.28 iii 11’. The lines mentioned here are the only places in the votive texts where *uddanza* or *uttar* occurs. *Memiya*- occurs about eight times

- 33 as long as he fulfills<sup>141</sup> these  
 34 oaths, then I will  
 35 for 2 Šarrumanni-s and 1 Allanzunni,  
 36 make for each 1 golden ear (and) 1 silver ear of [un]specified weight.<sup>142</sup>
- 
- 37 Šarruma of Laiuna.  
 38 When in a dream some  
 39 young men (at the back of) the bathhouse in Laiuna the queen  
 40 intended to seize, the queen promised in her dream  
 41 1 bathhouse of gold [to] Šarruma of Laiuna.<sup>143</sup>
- 
- 42 Dream of the queen. In a dream Šarruma spoke to me:  
 43 “At 12 places<sup>144</sup> up in the mountains give me  
 44 (something) to eat”. They shall make an oracular inquiry.
- 
- 45 In a dream the queen prayed<sup>145</sup> in the days of the torch festival  
 46 [to] the “Queen” of Tarhuntašša  
 47 [as] follows: “If, because of me, for His Majesty  
 48 it shall in [no] way whatsoever go badly (and) [the “Queen”] of Tarhuntašša  
 49 [ ], then to the “Queen” I will

and always means “matter”, “case”. The Sumerogram INIM, which probably covers both words, about 28 times. An exhaustive comparison between *uttar*, *memiya*- and INIM (insofar as it is certain that this word implies *uttar* (n.) or *memiya* (c.) because of the Hittite complement or of the presence, for example, of pronomina which indicate the gender of the Hittite equivalent) could probably reveal whether any difference in use and meaning can be discerned. The meanings of HUL-*lu ut-tar*: “the evil course (of mankind)” given by E.H. Sturtevant/G. Bechtel, *A Hittite Chrestomathy*, 67 and “ill repute” (l.c.) are similar to the meaning in our passage.

<sup>140</sup> *Anda* KAR (= *wemiya*-) + acc. can also be said of a disease that affects someone: KUB 5.4+ i 20: *ma-a-an-ma-an* KALAG-*ga-aš ta-pa-aš-ša-aš an-da Ū-UL* KAR-*ya-zi*.

<sup>141</sup> -*za arha aniya* in E. Neu, *Interpretation...*, StBoT 5, 4+<sup>4</sup>: “(einen Eid) beseitigen”.

<sup>142</sup> It is not clear why a double paragraph divider sometimes occurs in the votive texts. In the Old Hittite palace chronicle, a double line marked the beginning of a new anecdote, while in rituals a double line marks a new day and/or a different ritual. Further research is needed on the way Hittite texts are divided into paragraphs.

<sup>143</sup> See notes on translation of line 7 to 9.

<sup>144</sup> Like AU, 61<sup>4</sup>, I have translated “in 12 places”. In RGTC 6, 238: “Oben auf dem Berg gib (mir) 12 Orte, um zu essen”.

<sup>145</sup> For -*za arkuwar ešša*-, see Ph.H.J. Houwink ten Cate/F. Josephson, “Muwatallis’ Prayer to the Storm-God of Kummanni (KBo 11.1)”, *RHA* 81, 1967, 121 f. In our text a neutral “to pray” would seem an appropriate translation -*a* meaning which, according to HuH, 85, evolved under the influence of the Akkadian cult language. Cf. note to KUB 15.19 Obv. 12’ and KUB 15.22:3’.

50 [ .mi]na of silver .... one silver [ ]  
 51 [ ]of silver[ ]  
 52 [ ]

Rev. 3

1' [ ]

2' [ ] of L[aiuna ]  
 3' [ she promised 1] silver soul of 10 šekels.

4' [ Ša]nda of Laiu[na]<sup>146</sup>  
 5' [ for the sake of] ... 1 statue of the god  
 6' [ ] she promised.

7' [Dream of the quee]n. The matter of Gurwašu occurred at a certain moment  
 8' When Gurwašu<sup>147</sup> in the dream [  
 9' said [to] the queen: "Regarding that matter  
 10' concerning your husband which remains on your heart: [  
 11' he will live and I shall give him 100 years",  
 12' the queen made the following vow in the dream:<sup>148</sup>  
 13' "If you do<sup>149</sup> thus for me  
 14' and the king, my husband, (remains) alive, then for the god I will  
 15' set (down) 3 storage vessels: 1 with oil, 1 with honey,  
 16' (and) 1 with fruit."

17' His Majesty made the following vow to Katahha:  
 18' "If Ankuwa, the city, surmounts the dangers

<sup>146</sup> "Laiuna, site inconnu, était aussi la ville d'un Sanda, dieu cilicien" (E. Laroche, "Le dieu anatolien Šarruma", *Syria* 40, 293). In Hittite texts this place is mentioned only in this column and once in the following one.

<sup>147</sup> This passage proves that <sup>D</sup>Gurwašu cannot be an "objet divinisé", as E. Laroche maintains in "Recherches...", *RHA* 46, 75.

<sup>148</sup> E. Laroche, "Le vœu...", *RA* 43, 66 interprets lines 9' and 10' as a question: "Is this the wish which you utter regarding your husband?" In *Dreams*, 254, H.G. Güterbock begins with a new sentence in line 12' and the main clause beginning with -ma, does not follow the subordinate clause with GIM-an.

<sup>149</sup> apeniššuwān is the acc. sg. N of the adj. apeniššuwant- = "such", "so much".

19' (so that) it shall not burn down completely,  
 20' then for Katahha I will make 1 silver city  
 21' of unspecified weight (and) I will give 1 ox and 8 sheep."<sup>150</sup>

22' The queen made the following vow to the Stormgod of heaven:  
 23' "If Ankuwa, the city, surmounts the dangers,  
 24' (so that) it shall not burn down completely,<sup>151</sup>  
 25' then I will make for the Stormgod of heaven 1 silver city  
 26' of unspecified weight (and) I will give 1 ox and 8 sheep."<sup>152</sup>

27' [His Majesty made] to the Stormgod of Zippalanda  
 28' [the following vow:] "If Ankuwa, the city,  
 29' [surmounts the dangers] (so that) it shall [not] burn down completely,  
 30' [then I will make for the Stormgod of Z]ippalanda 1 silver city  
 31' [of unspecified weight] (and) I will give 1 ox and 8 sheep."

32' The qu[een made to ... for] her person the following vow:  
 33' "I[f ] in a dream previously  
 34' [ and] you, my l[ady], in the temple (?)<sup>153</sup>  
 35' [ ] make ..., (so that) His Majesty (stays) alive  
 36' [then for Ištar] I will make a golden sta[tue], a statue of Ištar of Šahpina,  
 37' [life]-size, and I will mount her weapons  
 38' [either] in silver, or in gold."<sup>154</sup>

39' [ ] at a certain moment therein<sup>155</sup>  
 40' [ ]in a dream

<sup>150</sup> For the value of an ox and a sheep, at the time the laws were recorded, see J. Friedrich, *Die hethitischen Gesetze*, 1959, 78 f.

<sup>151</sup> There is no reason to assume that these are interrogative sentences, as does M. Vieyra, "Rites de purification hittites", *RHR* 119, 1939, 121-153 (p. 149).

<sup>152</sup> These lines are almost identical with lines 17' to 21'.

<sup>153</sup> Here the meaning of É = "house" presents a problem. É immediately followed by a divine name = "temple" (H.G. Güterbock, "The Hittite Temple...", 20<sup>e</sup> Rencontre Assyriologie Internationale, 125), É.GAL = "palace".

<sup>154</sup> The translation given by RGTC 6, 329: "... und ich werde Waffen, [entweder] aus Silber oder aus Gold, darin einfassen" is less apt (see also note on transcription).

<sup>155</sup> For *kuwapi anda*, see KUB 15.1 i 3.

41' [ ]the enemy  
 42' [ ]made the following vow:  
 43' [ ]my head  
 44' [ ]the enemy comes  
 45' [ ]is ...ed, (whilst) my fault (acc.)  
 46' [ ], then for Ištar, my lady, I will  
 47' [ ] I will make of unspecified weight."

48' For the son of the king of the country of Išūwa [the queen] made  
 49' [the followin]g vow: "If the son  
 50' recovers from [this] illness,  
 51' [ I will ..., for the sake of the son] of the king of the country of Išūwa  
 52' [ a d]agger, a spindle and 1 silver soul  
 53' [of unspecified wei]ght I will give to the god."

54' [ ], Kilušhepa shall ... an offer, a priest shall  
 55' [ ] offer ...<sup>156</sup>

## Rev. 4

1' [ ]  
 2' [ ]

3' [ ] made a] vow  
 4' [ ]  
 5' [ ] the soul  
 6' [ ]  
 7' [ ]  
 8' and [ ] (...?)  
 9' sit [ ]

<sup>156</sup> Cf. translation of H.G. Güterbock, "Hittite Hieroglyphic Seal...", *JNES* 32, 139. His translation of lines 54' and 55' is slightly different: "[For (?)] Kilušhepa, however, an offering the priest [ . . . ] will offer". In my opinion the -za after Kilušhepa has not been taken sufficiently into consideration.

10' [an]d if [ ] by the evil ...  
 11' of you [ ]  
 12' then ... to [ ]  
 13' and him [ ] I will] make  
 14' and him [ ]  
 15' alive [ ]  
 16' and for him [ ]  
 17' I will make [ ]

18' [an]d if to [me] you [ ]  
 19' [le]nd (your) ear [(and) listen to me]  
 20' 1 silver ear [ ]  
 21' [for] which [ ]  
 22' I will give [ ]

## KUB 15.3

## Transliteration KUB 15.3

## Obv. 1

1 [ ]<sup>D</sup>N]IN.GAL<sup>URU</sup>K[um-ma-an-ni  
 2 [ ]x A-NA<sup>D</sup>UTU-ŠI me-<sup>l</sup>mi<sup>l</sup>-i[š-ki-iz-zi  
 3 [ ]x :ma-ta-aš-šu<sup>157</sup> li-e i-ya-at-ta-r[i  
 4 [a-ri-ya-u-e]n nu KUR<sup>URU</sup>Kum-ma-an-ni SI x SÁ-at  
 5 [nu-za-kán<sup>158</sup> MUN]US.LUGAL A-NA<sup>D</sup>SIN EGIR-pa ap-pa-an-na kiš-an IK-RU-U[B]  
 6 [ma-a-an-wa]<sup>D</sup>SIN EN-YA A-NA<sup>D</sup>UTU-ŠI<sup>l</sup>da<sup>l</sup>-lu-ga-uš MU.KAM.HI.A-uš<sup>159</sup>  
 7 [pi-eš-t]i MU.KAM.HI.A-<sup>l</sup>wa<sup>l</sup><sup>160</sup> ku-i-e-eš IŠ-TU DINGIR-LIM da-ra-an-te-eš

<sup>157</sup> The reading :kutaššu in KBo 2.2 iv 11 in A. Goetze, "Hittite šipant-", *JCS* 23, 1970-71, 56-94 (p. 78).

<sup>158</sup> Restoration taken from F. Ose, *Supinum und Infinitiv im Hethitischen*, MVAeG 47/1, 1944, 77.

<sup>159</sup> Text according to J. Friedrich, "Zum hethitischen Lexikon", *JCS* 1, 1947, 275-306 (p. 297), with the exception of WA after <sup>D</sup>UTU-SI in line 8, which I have omitted since <sup>D</sup>UTU-SI exactly fills the space available.

8 [DUTU-ŠI<sup>161</sup>] UGU ti-it-ta-nu-zi A-NA DINGIR-LIM EN-YA  
 9 MU.KAM-li 1 GAL KÙ.BABBAR MU.KAM-li-ma-aš-ši 1 GAL GUŠKIN  
 10 KI.LÁ.BI NU.GÁL pí-ih-hi A-NA MU.KAM-ya ku-it ITU.12.KAM  
 11 MU.KAM-li MU.1.KAM ITU.12.KAM-ya ŠA KÙ.BABBAR GUŠKIN  
 12 e-eš-šu-u-wa-an te-eh-hi KI.LÁ.BI ZI-za da-ah-hi  
 13 na-aš A-NA DINGIR-LIM pí-eš-ki-u-wa-an te-eh-hi<sup>D</sup>SIN-ma  
 14 ku-iš ZI-an-za nu ITU.KAM.HI.A ŠA KÙ.BABBAR GUŠKIN a-pí-e-da-ni  
 15 pí-eš-ki-mi ma-a-an<sup>162</sup> URU<sup>U</sup>Ú-ri-ki-na  
 16 ma-a-an im-ma ku-wa-pí

17 Û-TUM MUNUS.LUGAL za-aš-hi-ya-wa-mu ku-iš-ki me-mi-iš-ki-iz-zi  
 18 A-NA<sup>D</sup>NIN.GAL-wa-za-kán kiš-an ma-al-di ma-a-an-wa A-NA<sup>D</sup>UTU-ŠI  
 19 [e<sup>1</sup>-ni IZI ŠA GÌR.MEŠ-ŠÚ nu-un-tar-aš SIG<sub>5</sub>-ri nu-wa A-NA<sup>D</sup>N[IN.GAL]  
 20 [:t]al-la-an GUŠKIN<sup>NA4</sup>ZA.GÌN GAR.RA i-ya-mi :tal-la-an<sup>163</sup> d[a-pí-an]  
 21 [nu A-N]A K[UR<sup>URU</sup>] [Mi-iz-ri] INIM-an a-ša-an-ta-an up-pí-[an-zi<sup>164</sup>]

22 [ ]x x[

## Rev. 4

1' [nu]-[uš-ši<sup>1</sup>]-ká[n<sup>165</sup>  
 2' na-at hu-u-[wa<sup>1</sup>]-[ ma-a-an IŠ-TU KÙ.BABBAR<sup>166</sup>]  
 3' ma-a-an IŠ-TU GUŠK[IN  
 4' nu a-pí-e-ya ha-[li<sup>1</sup>]-[iš-ši-ya-mi

<sup>160</sup> Although -ši (which fits in well with *daranteš*) can also be discerned in erasure under -wa, I have, after collation, retained -wa, as in J. Friedrich, "Zum hethitischen Lexikon", *JCS* 1, 297 and E. Neu, *Das hethitische Mediopassiv und seine indogermanische Grundlagen*, StBoT 6, 1968, 114. O.R. Gurney also gives -wa in *Hittite Prayers*..., AAA 27, 63.

<sup>161</sup> O.R. Gurney's (*Hittite Prayers*..., AAA 27, 63) restoration [ma-a-an<sup>2</sup>] would seem less apt, since there is then no subject.

<sup>162</sup> Originally the scribe had I-NA before URU<sup>U</sup>Urikina. Perhaps the idea of <sup>D</sup>SIN URU<sup>U</sup>Urikina induced him to remove it later.

<sup>163</sup> Collation indicates that tal-la-an with gloss sign is a better reading than 10 tal-la-an, u-tal-la-an or u-ri-la-an.

<sup>164</sup> Although a 1st sg. up-pa-ah-hi would be preferable, up-pí makes this impossible.

<sup>165</sup> The photograph of the text shows that this reading is possible, but by no means certain.

<sup>166</sup> Restoration based on KUB 15.1 iii 38'.

5' MUNUS.LUGAL-za ku-e-da-ni UD-ti[  
 6' nu-za-kán MUNUS.LUGAL DUMU.NITA LUGAL KUR [URU<sup>U</sup>I-šu-wa še-ir kiš-an IK-RU-UB]  
 7' ma-a-an-wa-ra-aš e-di-iz G[IG-az TI-eš-zi<sup>167</sup>  
 8' wa-aš-ši-iz-zi A-NA DINGIR-LIM -ya-[wa<sup>1</sup>]  
 9' pí-ih-hi KI.LÁ.BI N[U.GÁL  
 10' ma-a-an-na<sup>f</sup>Ki-lu-uš-hé-pa-aš x[  
 11' nu-un-na-aš<sup>f</sup>Ki-lu-uš-hé-pa-aš [  
 12' 1-e-da-ni UD-ti wa-aš-šu-u-e-[ni<sup>1</sup>]

## Translation KUB 15.3

## Obv. 1

1 [ ] Ningal of K[ummanni  
 2 [ sp]eaks to His Majesty [  
 3 [ ] let him not go mataššu<sup>168</sup>.  
 4 [We made an oracular inquiry] and the country of Kummanni was designated.  
 5 [And the qu]een made the following vow to SIN for the recovery.<sup>169</sup>  
 6 ["If] to His Majesty you, SIN, my lord, [give] long years  
 7 and [His Majesty] completes<sup>170</sup> the years that (are) promised by the god,  
 8 then to the god, my lord, I will  
 9 give in one year<sup>171</sup> 1 silver goblet (and) in one year 1 golden goblet  
 10 of unspecified weight and, since a year (has) twelve months,  
 11 each year I will make one year and twelve months of silver (and) gold.  
 12 I will determine the weight thereof according to my own judgment  
 13 and I will give them to the god. And whatever wish  
 14 SIN entertains, according to that (wish) will I give the months of silver and gold,

<sup>167</sup> Restorations made by H.G. Güterbock, "Hittite Hieroglyphic Seal...", *JNES* 32, 139. Cf. KUB 15.1 iii 48-53.

<sup>168</sup> Mataššu could possibly be an adverb. Meaning unknown. Cf. CHD L-N, 211.

<sup>169</sup> Appanna is perhaps an old dative ending in -a of the subst. Appatar and not an inf. as in F. Ose, *Supinum*..., MVAeG 47/1, 77 and 86, and in B. Rosenkranz, "Zur hethitischen Orthographie und Lautlehre", in: Fs. J. Friedrich, 417-426 (p. 421).

<sup>170</sup> In the translation of E. Laroche, "Le vœu...", *RA* 43, 67, the use of a 2nd sg. "... et que tu accomplies les années qui sont promises par le dieu ..." suggests that it was not by SIN that the years were promised.

<sup>171</sup> MU.KAM-ti, dat.loc. of wett-, is rendered as "in a year". MU.KAM-li = MU.KAM-ti-li, adv., as "yearly", cf. KUB 15.11 ii 13.

- 15 either (in) Urikina  
 16 or anywhere else.”
- 
- 17 Dream of the queen. “In a dream someone said to me:  
 18 ‘Make the following vow to Ningal: If  
 19 that inflammation of His Majesty’s feet subsides soon,<sup>172</sup> then for N[ingal] I will  
 20 make a golden *talla* inlaid with lapis lazuli, a w[hole] *talla*<sup>173</sup>  
 21 [and to the country] of Egypt [one shall] send true tidings.”<sup>174</sup>

22 [ ]

Rev. 4

- 1’ [and] for him/her [  
 2’ and that ... [ either with silver]  
 3’ or with go[ld]  
 4’ and that, too, I will mo[unt (in metal)]
- 
- 5’ On the day on which the queen [  
 6’ the queen [made for] the son of the king of the country [of Išūwa the following vow:]  
 7’ “If he [recovers] from this [illness,  
 8’ he will clothe<sup>175</sup>, and to the god [  
 9’ I will give, of [un]specified weight.”
- 
- 10’ and if Kilušhepa [  
 11’ then for us Kilušhepa will [  
 12’ in one day we will clothe (it).” [

<sup>172</sup> Strictly speaking, *nuntaraš* is an adjective belonging to IZI. All translators couple it with the verb: “bald”, “rapidement”, “quickly”. Cf. CHD L-N, 52.

<sup>173</sup> Here *talla* perhaps means a (small) model of a real *talla*. DLL, 89: “réipient”, but qualified by “incertain” and “glose?” for this place. H.G. Güterbock apud *Dreams*, 255: “10(?) *talla* (oil flasks)”.

<sup>174</sup> *Ašant*. Cf. AU, 69. I believe there are no grounds for assuming that untrue tidings were sent to Egypt on other occasions. Moreover it is not clear whether Hattušili must cancel the journey to Egypt because of his illness. See H. Otten in E. Edel, “Der geplante Besuch Hattušiliš’ III in Ägypten”, *MDOG* 92, 1960, 15-20 (p. 20).

<sup>175</sup> *Wa-aš-ši-iz-zi* is probably one of the main verbs. Line 12’ also contains a promise to clothe something.

KUB 15.11

*Transliteration KUB 15.11*

Obv. 2

- 1 [ *m*]a-al-ta-<sup>176</sup>i  
 2 [ ]-wa-za-kán x[ ]x[ ]am-mu-<sup>177</sup>uq<sup>1</sup>  
 3 [ ]x A-NA TI<sup>D</sup>UTU-ŠI<sup>177</sup> [ ]<sup>D</sup>UTU-ŠI<sup>177</sup> 1-NU-TUM [UBUR GUŠKIN]<sup>1</sup>  
 4 [ ]x 1 MA.NA IK-RU-<sup>178</sup>UB<sup>1</sup> ka-ru-ú
- 
- 5 [MUNUS.LUGAL] A-NA <sup>D</sup>Al-la-ni IK-RU-<sup>178</sup>UB<sup>1</sup> nu DINGIR-LUM ku-it GAŠAN-YA<sup>178</sup>  
 6 [GE<sub>6</sub>-in]<sup>1</sup>KI<sup>1</sup>-an a-ra-a-an nu hal-ki-iš iš-hi-ya-an-te-eš  
 7 [ma-a-a]n GAŠAN-YA GE<sub>6</sub>-in KI-an la-a-ši <nu> hal-ki-iš SIG<sub>5</sub>-ri  
 8 [nu]<sup>1</sup>A<sup>1</sup>-NA DINGIR-LUM<sup>DUG</sup>har-ši-ya-al-li I-NA<sup>URU</sup>KU.BABBAR-ti  
 9 [<sup>1</sup>U<sup>1</sup>I<sup>1</sup>-NA<sup>URU</sup>Ha-ak-miš iš-hu-wa-ah-hi<sup>DUG</sup>har-ši-ya-al-li-ma-wa-za-kán  
 10 [<sup>1</sup>ZI<sup>1</sup>-za da-ah-hi<sup>DUG</sup>har-ši-ya-al-li-ma ma-a-an IŠ-TU É.GAL-LIM  
 11 hé-<sup>179</sup>e-ša<sup>179</sup>-an-zi ma-a-an BE-LU ku-in-ki u-i-ya-an-zi
- 
- 12 A-NA <sup>D</sup>Al-la-ni-ya-za-kán ku-it ŠA É<sup>D</sup>U<sup>URU</sup>Ma-nu-zi-ya 6 [   
 13 A-<sup>1</sup>NA<sup>1</sup> TI<sup>D</sup>UTU-ŠI<sup>177</sup> še-ir ma-al-ta-an har-mi MU.KAM-li-wa-<sup>180</sup>ra<sup>1</sup>-[at<sup>180</sup>]  
 14 [A-N]A DINGIR-LIM pi-eš-ki-u-wa-an te-eh-hi ki-nu-un-ma-at a-pi-iz-x<sup>181</sup>[  
 15 [ ]x-an pa-ra-a Ú-UL ku-wa-pi AD-DIN ki-nu-un-ma [  
 16 [ ]x A-NA DINGIR-LIM 25 SAG.DU.MEŠ up-pa-ah-hu-un<sup>182</sup>kat<sup>1</sup>-t[a-ma<sup>182</sup>]

<sup>176</sup> The undermost stroke of the sign -i is vaguely discernible in the photograph.

<sup>177</sup> It is difficult to understand why <sup>D</sup>UTU-ŠI occurs twice so close together. The intervening space is too small to permit the restoration of [še-ir], which would be plausible on the analogy of lines 13 and 23. Even [ŠA] does not fit properly into the available space. The first <sup>D</sup>UTU-ŠI was perhaps a scribal error which should be removed, hence no restoration is needed, particularly since the first rendering is much more carelessly written than the second and the space between is less than in the copy.

<sup>178</sup> In the reading of HW<sup>2</sup>, 248, there is perhaps rightly no NU in 5 (the NU here little resembles the NU in the following line) and *harti*, assumed to be forgotten, is filled in after *a-ra-a-an*. The restoration in these lines were suggested in the translation of O.R. Gurney, *Hittite Prayers...*, AAA 27, 122<sup>6</sup>. In the copy, the remnant of -a]n in line 7 is incorrectly rendered without a vertical stroke. The too long horizontal stroke of -ši in the same line could be a part of NU, which should be read in any case.

<sup>179</sup> ŠA is clearly discernible in the photograph.

<sup>180</sup> At the end of this line -za could after -at. Since -za does not occur in KUB 15.3 i 13, the preference here is -at as ending. See also J. de Roos, “A Hittite Tablet...”, *JEOL* 25, 70<sup>13</sup>.

<sup>181</sup> If a sign should be read after *apiz*, though the photograph provides no manifest reason, then -pát is the only possibility.



17 [ki-e-iz 7] <sup>1</sup>[SAG].DU.MEŠ ki-e-zi-ya 7 SAG.DU.MEŠ te-eh-<sup>1</sup>hu-<sup>1</sup>[un]  
 18 [n]a-<sup>1</sup>at [ ]x A-NA DINGIR-LIM up-pa-ah-hi na-at A-<sup>1</sup>NA <sup>1</sup>DINGIR-LI[M]  
 19 maš-kán<sup>183</sup> e-<sup>1</sup>eš-<sup>1</sup>[du] <sup>1</sup>GIM-an-<sup>1</sup>na-kán <sup>D</sup>UTU-ŠI la-ah-ha-az  
 20 ša-ra-a SIG<sub>5</sub>-in ú-iz-zi <sup>1</sup>da-pí-an-<sup>1</sup>za-aš-ši da-pí-a[n-za<sup>184</sup>]  
 21 nu a-pí-ya-ya A-NA DINGIR-LIM 6 SA[G.DU.MEŠ up-p]a-<sup>1</sup>ah-hi <sup>1</sup>[  
 22 1 GU<sub>4</sub> ŠE 6 UDU 1 ZI GUŠKIN LUGAL-u-i[z-na-an-ni<sup>185</sup>  
 23 A-NA <sup>1</sup>TI <sup>D</sup>UTU-ŠI še-ir up-p[a-ah-hi  
 24 1GI-zi-aš A-NA SAG.DU.MEŠ <sup>1</sup>ú-<sup>1</sup>[  
 25 I-NA <sup>URU</sup>Šu-hu-ri-ya GISKI[M  
 26 Û A-NA KUR <sup>URU</sup>KÙ.BABBAR-TI x[

27 MUNUS.LUGAL ku-e-da-ni <sup>1</sup>MU-<sup>1</sup>t[i  
 28 <sup>URU</sup>KÙ.BABBAR-TI ú-wa-te-it [  
 29 IK-RU-UB ma-a-an-mu <sup>D</sup>[  
 30 <sup>D</sup>UTU-ŠI TI-an-za ŠÀ <sup>1</sup>É <sup>1</sup>[GAL-LIM<sup>186</sup>  
 31 <sup>1</sup>ti-<sup>1</sup>it-ti-ya-an-z[i  
 32 [ ]x x[

Rev. 3

1' [ hal-z]i-ya-š[i<sup>187</sup>  
 2' [ K]UR <sup>URU</sup>Kum-ma-an-n[i  
 3' [ A-NA DINGIR-LI]M GAŠAN-YA 1 pu-<sup>1</sup>ul-<sup>1</sup>[<sup>188</sup>

<sup>182</sup> Restorations of A. Götze, "Die Pestgebete...", *Kl. F.* 1, 191 with a question mark beside -kat-, which is, difficult to see in the photograph.

<sup>183</sup> The reading *pár-kán* in A. Götze, "Die Pestgebete...", *Kl. F.* 1, 191. *Maš-kán*, as preferred by E. Laroche apud HW, 138 and E. von Schuler, "Hethitische Königserlässe als Quellen der Rechtsfindung und ihr Verhältnis zum kodifizierten Recht", in: Fs. Friedrich 1959, 435-472 (p. 448). Both *lahha* and *palši* could possibly be the Hittite renderings of the Sumerogram KASKAL. The Hittite complements of KASKAL, for example in nom. sg. KASKAL-aš and KASKAL-iš, are indicative of such an interpretation.

<sup>184</sup> A remnant of the last sign of column i can be distinguished to the left of line 20.

<sup>185</sup> The restoration is not based on parallel passages. Collation makes -iz- a possible reading.

<sup>186</sup> The restoration as in HW<sup>2</sup>, 105.

<sup>187</sup> Column iii contains many scribal errors (inter alia in lines 11, 14, 16, 19, 22) and the writing is more irregular and careless. Moreover the surface of the tablet is (now?) in worse condition than the obverse. The two columns were probably written by different scribes. The only passage in HW, 49 in which the 2nd sg. pr. *halziyaši* occurs, KUB 26.12 iii 23, also has the restoration *hal-*. Cf. N. Oettinger, *Die Stammbildung des hethitischen Verburs*, 1979, 69-72 and 464.

4' [ ]x-ni KI.LÁ.B1 NU.GÁL [  
 5' [ <sup>m</sup>Ka-ta]-pa-DINGIR-LIM  
 6' [ A-NA] TI <sup>D</sup>UTU-ŠI A-NA <sup>D</sup>Iš-ha-ra [  
 7' [ ]x IK-RU-UB ka-ru-<sup>1</sup>ú <sup>m</sup>Ka-t[a-pa-DINGIR-LIM  
 8' [ <sup>D</sup>UTU-ŠI MUNUS.LUGAL IŠ-TU KUR <sup>URU</sup>Kum-man-ni [  
 9' [ ]x-u-e-ni nu-za A-NA DINGIR-LIM ku-it  
 10' [ ](-)al-li-na-ra-liš e-šu-un  
 11' [ ](-)al-<sup>1</sup>li-na-<ra>-li-za še-eš-ha-ah-hi  
 12' [ A-NA DINGIR-LI]M <sup>1</sup>GAŠAN-YA <sup>1</sup>SUM-hi

13' <sup>1</sup>MUNUS<sup>1</sup>.LUGAL-za-kán I-NA <sup>URU</sup>Hur-<sup>1</sup>ma<sup>1</sup> A-NA <sup>D</sup>ÌM.N[UN.ME  
 14' <sup>URU</sup>Kum-ma-an-<ni><sup>189</sup> IK-RU-UB ma-a-an <sup>D</sup>UTU-ŠI x[  
 15' <sup>D</sup>ÌM.NUN.ME-aš Û-UL e-ip-zi  
 16' nu 1 hu-ga-an-ni-<sup>1</sup>in <sup>1</sup>KÙ.BABBAR 1 hu-u-ta-an-ni-in<sup>190</sup> GU[ŠKIN]  
 17' IŠ-TU Ì DÙG.GA šu-u-wa-an-te-eš x[ ]<sup>D</sup>UTU-ŠI  
 18' GUŠKIN 1 MA.NA pí-ra-an DÙ-mi k[a?-ru]-<sup>1</sup>ú pí-[ya-an<sup>191</sup>]

19' [ma]-a-an <sup>D</sup>ÌM<sup>1</sup>.NUN.<ME>-aš <sup>D</sup>UTU-ŠI Û-UL nam-ma [e-ip-zi]  
 20' [EGI]R-<sup>1</sup>pa<sup>1</sup>-aš-ši-kán Û-UL wa-ah-nu-uz-zi nu-x[  
 21' [I-NA <sup>URU</sup>Kum-man-ni a-ar-hi nu-za A-NA DINGIR-LIM  
 22' [ ](-)i-ya-an-za BAL-ah-hi<sup>192</sup> IŠ-TU ŠU.SI-ya-a[z]  
 23' [ ]x <sup>D</sup>UTU-ŠI -ya-at-ta GUŠKIN

<sup>188</sup> The only words suitable as restorations are <sup>DUG</sup>*pulla* and <sup>DUG</sup>*pulluriya*, but they seldom occur. Moreover, since the determinative DUG is lacking in this text, I have given no restoration.

<sup>189</sup> The many scribal errors on this tablet could account for the omission of a -ni, even though in line 8' (with certainly KUR URU) and line 21' Kummanni is written with -man- and not with -ma-an-. H. Otten, *Eine althethitische Erzählung um die Stadt Zalpa*, StBoT 17, 1973, 40 gives <sup>URU</sup>*Kum-ma-an*. RGTC 6, 220 s. v. Kuma: "oder eher <sup>URU</sup>*Kum-ma-an*-<ni> zu lesen?"

<sup>190</sup> Could *huganni* be an orthographical alternative for *hutanni* (cf. *hupiga/tawant*)? The most plausible explanation is, however, a scribal error.

<sup>191</sup> The text is inaccurately recorded. One would expect <sup>D</sup>UTU-ŠI, which is difficult to understand, to be preceded by a verb like DÙ-mi, *pihi*. Perhaps the (adjectival?) GUŠKIN in line 18' refers to a subst. at the end of line 17'. Although in line 18' k[a- is difficult to read on the photograph as well, a UD-[ni-li] pí-[ih-hi] after *piran* DÙ-mi also gives an impossible meaning.

<sup>192</sup> The way BAL is written is rather peculiar, perhaps influenced by HI.



- 5' [ Kata]paili.<sup>204</sup>
- 
- 6' [ for] the life of His Majesty, to Išhara [  
7' [ ] made a vow. Already (given). Kat[apaili.
- 
- 8' [ ] His Majesty. The queen ... from Kummanni [  
9' [ ] we ... and because for the goddess  
10' [ ] ... I was  
11' [ ] I will allot ...  
12' [ ] I will give [to the godd]ess, my lady.
- 
- 13' In Hurma the queen made to DÌM.N[UN.ME  
14' of Kummanni a vow: "If DÌM.NUN.ME [  
15' does not seize His Majesty,  
16' then 1 silver *hutanni* (and) 1 gol[den] *hutanni*, (both)  
17' filled with fine oil [ ] His Majesty  
18' (of) gold (of) 1 mina will I make beforehand." Al[ready] gi[ven].
- 
- 19' If DÌM.NUN.ME does not [seize] His Majesty any more  
20' and does not turn round towards him [aga]in, then [  
21' I will come [to] Kummanni and for the goddess  
22' [ ] appearing I will make an offering. With (a) finger(s)  
23' [ ] and for you His Majesty ... gold  
24' [ ] I will make beforehand.  
25' [ ] Already (given).
- 
- 26' [ ] to DÌM.NUN.M[E  
27' [ ] ... [
- 

<sup>204</sup> The proper name at the end of the paragraph (also in 7') is remarkable.

## KUB 15.23

## Transliteration KUB 15.23

Obv.<sup>205</sup>

- 1' [ ] x x x [  
2' [ d]u-<sup>1</sup>uk<sup>1</sup> (-) [ ]  
3' [ ] A<sup>1</sup>-NA<sup>1</sup> DUTU-ŠI<sup>1</sup> <URU>[Ne<sup>1</sup>-ri-i[k  
4' [ ] aš-ši-kán URUDU<sup>1</sup> GUŠKIN<sup>1</sup> tar-<sup>1</sup>na<sup>1</sup>-at-t[i  
5' [ ]-ši URUDU GUŠKIN<sup>1</sup> še-ir<sup>1</sup>  
6' [ ] x x[ ] I-NA<sup>1</sup> <URU>Hu-úr-<sup>1</sup>ma<sup>1</sup>-aš-ši  
7' [EGIR<sup>1</sup>-an<sup>1</sup> a-ša<sup>1</sup>-an<sup>1</sup>-<sup>1</sup>ta<sup>1</sup>-an<sup>1</sup> i-ya-un<sup>206</sup>  
8' [ma<sup>1</sup>-a-an DINGIR-LIMA-NA<sup>1</sup> mTu-<sup>1</sup>ut-ha<sup>1</sup>-li-<sup>1</sup>ya<sup>1</sup>  
9' pi-an hu-u-e-ya-ši  
10' nu A-NA DINGIR-LIM TÚG.GÚ.É.A HUR-RI<sup>1</sup> URUDU GUŠKIN<sup>207</sup> ap-pa-an-<sup>1</sup>na<sup>1</sup>  
11' HUB.BÍ GUŠKIN i-ya-mi
- 
- 12' [A<sup>1</sup>-NA NIN.DINGIR <URU>Ku-uš-ša<sup>1</sup>-ra<sup>208</sup> x[  
13' [a<sup>1</sup>-pi-e-da-ni-pát me-mi-n[i  
14' še-ir KI-LI<sup>1</sup> LU<sup>1</sup> GUŠKIN  
15' :hu-wa-ah-hu-wa-ar-ta<sup>1</sup> at-ta<sup>1</sup>  
16' DÙ-mi
- 

## Rev.

- 17' [MUNUS<sup>1</sup>.LUGAL-za-kán A-NA<sup>1</sup> DUTU AN-E ŠA<sup>URU</sup> Hu-ha-na  
18' [kiš]-an IK-RU-UB ma-a-an DINGIR-LUM EN-YA<sup>1</sup> DUTU-ŠI  
19' [MU.H]I.A<sup>209</sup> TI-nu-ši nu-za DINGIR-LUM hal-zi-<sup>1</sup>ya-mi<sup>1</sup>
- 

<sup>205</sup> Much of the text of the Obv. is written over the edge of this very round tablet, e.g. line 10' ends on the Rev.

<sup>206</sup> The form *i-ya-un* occurs in addition to that of *i-ya-nu-un*, consequently it is not necessary to insert *-nu-*.

<sup>207</sup> The three signs of URUDU GUŠKIN are squeezed into two.

<sup>208</sup> RGTC 6, 230 does not mention this occurrence of Kuššara.

20' [Š]A <sup>D</sup>UTU-ŠI-ya-aš-ši [ALAM] [GUŠKIN  
 21' [ ] DÙ-mi KI. [LÁ] BI NU.GÁL  
 22' [ ] [ ka]-[ru]-[ú]

23' [MU]NUS.LUGAL-za-kán x<sup>210</sup> A-NA <sup>D</sup>[ ]x[  
 24' [kiš]-an IK-RU-[UB

Translation KUB 15.23

Obv.

1' [ ] ... [  
 2' [ ] ... [  
 3' [ ] for His Majesty Neri[k  
 4' [ and you?] shall leave for him copper (and) gold [  
 5' [ ] for him because of the copper (and) gold  
 6' [ ] for him in Hurma  
 7' I have made reality again.  
 8' If you, o divinity, to Tuthaliya  
 9' show support  
 10' then for the goddess I will make a copper (and) golden *hurri*-cloak<sup>211</sup> and thereafter  
 11' golden earring(s).  
 12' For the priestess of Kuššara [  
 13' because of precisely that matte[r  
 14' a golden wreath  
 15' (as) neck ornament<sup>212</sup>  
 16' will I make.

<sup>209</sup> D. Sörenhagen, "Zwei Gebete Hattušilis und der Puduhepa. Textliche und literaturhistorische Untersuchungen", *AoF* 8, 1981, 83-168 (p. 143) fills in [GÍ]R?.HI.A.

<sup>210</sup> Probably no sign is intended between -kán and A-NA.

<sup>211</sup> For the translation "cloak", see V. Haas, review of A. Ünal, *Ein Orakeltext...*, *BiOr* 36, 59 with an incomprehensible reference to CAD S.

<sup>212</sup> For :*hu(wa)hhurtalla*, see E. Laroche, "Textes de Ras Shamra...", in: Ugar. V, 777.

Rev.

17' To the Sun-god of heaven of Huhana the queen made  
 18' [the fol]lowing vow: "If you, o god, my lord, make His Majesty  
 19' live [for year]s, then I will invoke the god  
 20' and for him a [golden] statue of His Majesty will I  
 21' make, [of unspecified] weight

22' [ ] [ Alread]y (given). [  
 23' The [qu]een made to (the god) [  
 24' [the fol]lowing vo[w:

KUB 31.77

Transliteration KUB 31.77

Obv. 1

1 [ ]x <sup>URU</sup>Ne-ri-iq-qa? [  
 2 [ ]x x<sup>213</sup> MUNUS.LUGAL-ma  
 3 [I-N]A <sup>URU</sup>HA-AT-TI e-eš-ta  
 4 [nu]-kán MUNUS.LUGAL <sup>URU</sup>Ha-at-tu-ša-az  
 5 kat-ta ú-it nu-za I-NA <sup>URU</sup>Zi-it-ha-ra  
 6 SISKUR.MEŠ i-ya-at nu-za-kán MUNUS.LUGAL  
 7 A-NA GE<sub>6</sub> SISKUR iš-ha-ah-ru-wa-aš  
 8 [k]u-u-un Û-TUM I-MUR nu-wa za-aš-hi-ya A-BU-YA  
 9 ma-a-an EGIR-pa TI-eš-ša-an-za-pát?<sup>214</sup>  
 10 nu-wa-kán u-ša-ru-un-ti-in ma-a-an ku-in-ki  
 11 an-na-al-li-in ŠA A-BI-YA x?  
 12 ša-ra-a u-un-hi-eš-ki-iz-zi nu-wa-ra-an-kán u-uh-ta  
 13 ma-a-an nu-wa-kán wa-a-tar ma-a-an ša-ra-a  
 14 hu-u-it-ti-ya-an-ni-eš-ki-iz-zi nu-wa me-mi-iš-ki-iz-zi

<sup>213</sup> The damages to the surface of the tablet are so serious they are not indicated by the customary sign.

<sup>214</sup> -pát not in H. Otten, *Puduhepa...*, 1975, 14<sup>24</sup>.

15 *ku-it-wa-ra-an za-ah-hi-iš-ki-nu-un ku-it-wa-ra-an*  
 16 *za-ah-hi-iš-ki-nu-un*<sup>215</sup> *nu-wa-ra-an-kán u-un-hu-un*  
 17 *nam-ma UR.BAR.RA-ya-wa-kán ku-iš an-da [e-e]š-ta*  
 18 *[nu-wa-r]a-an-kán ša-ra-a hu-u-it-ti-ya-nu-un*  
 19 *ma-a-an-ma a-ši UR.BAR.RA TI-an-za ma-a-an(-) x?*  
 20 [ *x :ša-an-du-ri-[š]a ma-a-an*  
 21 [*Ú-UL TI-a*] *n-za nu-wa-aš-ši-kán x nu x x*  
 22 [ *ša-ra*]<sup>f</sup> *a hu-u-it-ti-an-za nu-wa A-BU-YA*  
 23 [ *me-mi*]-*iš-ki-iz-zi ša-ra-a-wa-ra-an-kán*  
 24 [ *hu-u-it*]-*ti-ya-nu-un*  
 25 [ *ku-it ša-an-du-ri-ša*<sup>216</sup>  
 26 [ *x x x an-da SUD-an?*  
 27 [ *x x x ka-a-aš-za* [

28 [ *x-an* [  
 29 [ *x*[

Obv. 2 <sup>217</sup>

1 [ *x*[  
 2 [*I*]-*MUR x*[  
 3 *ma-a-an* [  
 4 *nu-wa É x*[  
 5 *ŠA A?-x-x x* [  
 6 *A-NA MUNUS.LU*[*GAL*  
 7 *ŠA-ta* [ *x x x-i-iz-*[  
 8 *e-ni-iš-wa-ra-at za-aš-hi-ya x*[  
 9 *ma-a-an ú-e-ta-an-[ta]-at*  
 10 *nu-wa-ra-at?* *x x* [ *x x.MEŠ*  
 11 *nu-wa-kán MUNUS.LUGAL* [ *-x-x*

<sup>215</sup> The repetition of the text could be a scribal error.

<sup>216</sup> A gloss sign could have stood in the damaged space before *šanduriša*. Although a (damaged) sign TA has been written, ŠA could be read on the grounds of line 20.

<sup>217</sup> Column 2 is most seriously damaged. Consequently the text is extremely uncertain: Cf. F. Sommer, review of KUB 31, *OLZ* 44, 1941, 58-61 (p. 58).

12 *ma-a-an MUNUS.LUGAL x x x* [ *MUNUS.LUGAL?*<sup>218</sup>  
 13 *nu-wa-mu-kán Ú-UL* [ *LÚ.MEŠ ša-la-aš-hu-uš*  
 14 *ma-a-an Ú-NU-UT MUNUS.LUGAL* [ *-ra-an har?*<sup>219</sup> *-kán-zi*  
 15 *nu-wa-ra-at an-da [ap]-pí-iš-kán-zi*  
 16 <sup>GAD220</sup> *hu-u-up-pí-ya-al-la-ya* [ *ma-a-an*  
 17 *ku-e-qa MUNUS.LUGAL ki-nu-un i-ya-nu-un*  
 18 *nu-wa a-pí-e-ya* <sup>LÚ.MEŠ</sup> *ša-la-aš-hu-uš še-kán-zi*  
 19 *nu-wa-ra-at an-da ap-pí-iš-kán-zi*  
 20 *nu-wa-aš-ma-[aš] MUNUS.LUGAL ma-a-an x* [ *x*  
 21 *nu-wa-[aš]-ma-aš me-mi-iš-ki-mi* [ *x*  
 22 *šu-me-el É?* [  
 23 *Ú-UL x x*[  
 24 *nu-wa* [  
 25 *x*[

Rev. 3

1' *<sup>f</sup>Pu-du-h[é-pa(-)*  
 2' *<sup>D</sup>UTU <sup>URU</sup>TÚL-n[a*  
 3' *<sup>D</sup>Kar-zi-iš <sup>D</sup>Ha-[pa-an-ta-li-ya-aš*<sup>221</sup>  
 4' *a-pa-a-aš-ma-wa LÚ.GURUŠ ku-iš* [  
 5' *ar-ta-ri nu-wa-ra-aš me-*[  
 6' *nu-wa A-NA MUNUS.LUGAL ma-a-an me*<sup>222</sup> *-[*  
 7' *<sup>f</sup>Pu-du-hé-pa li-e-wa n[a-ah?-*  
 8' *zi-ik-wa-an-kán*<sup>223</sup> *ku-it <sup>D</sup>[*  
 9' *nu-wa-ra-an-ta am-mu-uq SIG<sub>5</sub>-[*  
 10' *nu-wa-za a-ši LÚ.GURUŠ MUNUS.LUGAL x*[  
 11' *e-ip-ta TI-an-za-wa-ra-aš e-x*<sup>224</sup> [

<sup>218</sup> Traces at the end of the line suggest MUNUS.LUGAL, but this reading is grammatically unlikely.

<sup>219</sup> If HAR is the correct reading (ŠE is not impossible), the restoration [*pí-]**ra-an* could produce the meaning 'to hold before'. One would have expected 'to hold back'.

<sup>220</sup> The first sign could be either GIŠ or GAD. GAD is preferable, because the element *hup-* frequently occurs in woven objects and because it is more plausible that the queen made woven rather than wooden objects.

<sup>221</sup> Cf. W. Riedel, *Bemerkungen zu den hethitischen Keilschrifttafeln aus Boğazköy*, 1949, 15 and A. Kammenhuber, "Die hethitische Göttin Inar", *ZA* 66, 1976, 68-88 (p. 76).

<sup>222</sup> For a possible *me*[*miškizzi*] see note to translation.

<sup>223</sup> The reading *-ik-* and *-an-* are uncertain.

- 12' [ <sup>f</sup> ] *Pu-du-hé-pa-aš nu-wa-za-kán* <sup>GIS</sup> *ku-[ra-ak-ki(-)]*<sup>225</sup>  
 13' *ha-aš-ši-ik-du nu-wa-ra-aš* <sup>GIS</sup> *ku-ra-[ak-ki(-)]*  
 14' <sup>URU</sup> *HA-AT-TI pí-ra-an :u-ša-an-[ta-ri(-)]*  
 15' *nam-ma-ya-wa ku-e me-ik-ki-ya* [  
 16' INIM.MEŠ *a-aš-ša-u-wa me-mi-iš-ki-[iz-zi*  
 17' *nu-wa-ra-at-mu-kán Ú-UL ŠÀ-ta x*[

Translation KUB 31.77

Obv. 1

- 1 [ ] .... Nerik [  
 2 [ ] but the queen was  
 3 [i]n Hattuša,  
 4 [and] from Hattuša the queen came  
 5 down and in Zithara  
 6 she made offerings and the queen  
 7 saw in the night of the offering of tears  
 8 the following dream: "In the dream my father (was) in some way or another"<sup>226</sup>  
 9 alive again and  
 10 in some way or another<sup>227</sup>  
 11 of former times, of my father,  
 12 he brought to life and he fed him<sup>228</sup>  
 13 as it were, and he drew up something like water  
 14 and he said:<sup>229</sup>

<sup>224</sup> Could be restored further: *e-e[š-du]*.

<sup>225</sup> For <sup>GIS</sup> *kurakki(š)* ... *haššikdu* see N. Br., 63.

<sup>226</sup> The rendering of *ma-a-an* is inspired by that of H.G. Güterbock apud *Dreams*, 204: "In a dream something like my father has risen again, alive, ...". This indefinite *mān* is a correction of Güterbock's former opinion that here, as so often, *mān* should be translated as "how" (H.G. Güterbock, *Mythen vom Churritischen Kronos aus den hethitischen Fragmenten zusammengestellt, übersetzt und erklärt*, 1946, 59). See also CHD L-N, 146.

<sup>227</sup> There is absolutely no certainty as to the meaning of *ušarunta/i-* (source). In cursive letters plus question mark in H. Otten, *Puduhepa*..., 13.

<sup>228</sup> The meaning of *unh-* = "feed?" is very uncertain. E. Laroche, review of HW, *RA* 48, 1954, 47-49 (p. 48) "sucer?". I have translated the present *-šk-* form as "to bring to life" (durativum). The alternate use of present *-šk-* forms and the imperfect is remarkable.

<sup>229</sup> "Die Bedeutung seiner Worte im Traum bleibt unklar" (H. Otten, *Puduhepa*..., l.c.).

- 15 "Why did I fight against him, why  
 16 did I fight against him, and fed him  
 17 further (and) also pull up a wolf  
 18 that was in it?  
 19 And that wolf (was) either alive or  
 20 [ ] *šanduriša*,<sup>230</sup> or  
 21 [ not ali]ve and for him [  
 22 [ ] pulled up and my father  
 23 [ sa]id: "I [pul]led him  
 24 [ u]p  
 25 [ ] because ... *šanduriša*  
 26 [ ] drawn into it  
 27 [ ] these [  
 28 [ ] ... [  
 29 [ ]

Obv. 2

- 1 [  
 2 [she] saw [  
 3 in some way or another<sup>231</sup> [  
 4 and the .... (house) [  
 5 of [  
 6 to the que[en  
 7 in the heart ..... [  
 8 that ..... it in a dream [  
 9 in some way or another they were built [  
 10 and that .... [  
 11 and the queen .... [ ]

<sup>230</sup> I have not found *šanduriša*, with or without gloss sign, in any dictionary or list of words. In line 20 the text would seem to suggest a meaning like "unconscious", "half-alive".

<sup>231</sup> In this second column too, *mān* occurs remarkably often: lines 3, 9, 12, 16 and 20. To indicate that, in my opinion, *mān* here in most cases also "renders indefinite", I have translated it in most cases as "in some way or another". There are too many damages to the text to admit of any certainty regarding the translation.

12 or (?) the queen [ ] the queen? [  
 13 And did not [ ] the grooms hold for me<sup>232</sup>  
 14 in some way or another the implement of the queen ..... ?  
 15 and they took possession of it.  
 16 And also I, the queen, had just made  
 17 certain *hupiyallaš*,<sup>233</sup>  
 18 and those, too, the grooms succeeded in finding  
 19 and they took possession of them.  
 20 And if for them I, the queen, [  
 21 then I will say to them [  
 22 your .... house ?[  
 23 not [  
 24 and [  
 25 [

Rev. 3

1' Pudah[epa  
 2' the Sun-goddess of Arin[na  
 3' Karzi (and) Ha[pantaliya  
 4' And that<sup>234</sup> young man who  
 5' is and he [  
 6' "And for the queen .... in some way or another<sup>235</sup> [  
 7' Puduhepa, .... must not f[ear?  
 8' because of the fact that you him  
 9' and him will I for you well [  
 10' and that young man took ... the queen [  
 11' (and) he .... alive [  
 12' Puduhepa and the *ku[rakki*<sup>236</sup>

<sup>232</sup> *Šalašha* has been translated as "groom", a general connotation because it is not known whether he looked after horses or mules, or both: cf. R. Werner, *Hethitische Gerichtsprotokolle*, StBoT 4, 72 and L. Jakob-Rost, "Beiträge zum hethitischen Hofzeremoniell (IBoT 1.36)", *MIO* 11, 1966, 165-225 (p. 210).

<sup>233</sup> The verb is in the preterite tense. Could *hupiyalla-* mean "horse-blanket"?

<sup>234</sup> As from this line, the entire column is in direct speech.

<sup>235</sup> Here *mān* can definitely not mean "if" because *-wa* in line 7' indicates the beginning of a new sentence, possibly introduced by a vocative Puduhepa. If the latter is correct, then it might be possible to fill in *me[miškizzi* in line 6'.

13' must do himself well and he ... the *kura[kki*  
 14' for Hattuša *ušan[tari*<sup>237</sup>  
 15' and which further in great numbers [  
 16' he spe[aks] favourable words [  
 17' then for me that will not in the heart<sup>238</sup> [

KUB 48.118

Transliteration KUB 48.118

1 [Û-TUMMUNUS.LUGAL I-N]A<sup>URU</sup>U-uš-ša I-MUR nu-wa za-aš-hi-ya<sup>1</sup>x[  
 2 [ e-eš-t]a ku-iš nu-wa-ra-aš-kán HUR.SAG-i ma-a-an a[n-da  
 3 [ nu]-wa-aš-ši<sup>NA4</sup>pa-at-ta pí-ra-an iš-hu-u-[wa-i<sup>239</sup>  
 4 [ D]Û-ri nu-wa NÍ.TE<sup>D</sup>UTU-ŠI GAR-ri GAM-an-ma-wa-aš-[ši  
 5 [ ]x HUL-lu-ma-wa GAR-ri GAM-an-ma-wa-aš-[i]  
 6 [ ]-at-ta-an-za GAR-ri nu-wa DAM<sup>m</sup>Gaz-zu<sup>1</sup>-wa-al-la ku-[iš]  
 7 [MUNUS<sup>ENS</sup>]I ŠA MUNUS.LUGAL e-eš-ta nu<sup>240</sup>a-pa<sup>1</sup>a<sup>1</sup>-aš ma-a-an e-eš-zi  
 8 [nu-wa]<sup>NA4</sup>pa-ad-da a-pa-a-aš ma-a-an pu-nu-uš-ki-iz-zi  
 9 [ ]x<sup>1</sup>ki<sup>1</sup>-nu-un-na-wa-za Ú-UL ha-a-ši am-me-el-wa-at-ta  
 10 [ku-wa]-pí<sup>MUNUS</sup>ENSI še-ir pu-nu-uš-ki-mi nam-ma-wa-kán  
 11 [N]A<sup>4</sup>pa-at-ta-aš an-da<sup>DUG</sup>hu-u-pu<sup>1</sup>-wa<sup>1</sup>-a-i du-wa-ar-na GAR-ri  
 12 [n]u-wa me-mi-iš-ki-iz-zi ŠA<sup>D</sup>UTU-ŠI ku-i-e-eš an-na-ú-li-uš  
 13 LÚKÚR.MEŠ nu-wa-ra-aš<sup>D</sup>UTU-ŠI kiš-an ar-ha du-wa-ar-na-i  
 14 [n]u-wa<sup>m</sup>UR.MAH-LÚ-iš GAL DUB.ŠAR GUB-ri nu-wa<sup>1</sup>ra<sup>1</sup>-at-za ha-ah-ri-ya-at  
 15 [am]-mu-uk-ma-wa-aš-ši<sup>1</sup>Ú-UL me-ma-ah-hu-un ku-it-ma-an-wa-kán  
 16 A<sup>1</sup>-NA MU.5.KAM EGIR-pa (-)an-da nu-wa-ad<sup>1</sup>du<sup>1</sup>-za A-NA KARAŠ.HI.A  
 17 [h]a-a-an-za ú-uk har-mi nu-wa<sup>1</sup>a<sup>1</sup>-pa-a-at Ú-UL I-DI

<sup>236</sup> According to HW, 117, <sup>GIŠ</sup>*kurakki* is part of a house.

<sup>237</sup> *ušan[tari*: see notes to translation of KUB 15.9 ii 4'.

<sup>238</sup> ŠA-ta = *karta* is to be understood as an archaic directive sg." (G.M. Beckman, *Hittite Birth rituals*, 1979, 206).

<sup>239</sup> It could be necessary to restore this line with a 1st. sing. *išhuwahhi*.

<sup>240</sup> *nu-<wa>* could have stood in the text.



18 *m[a-a-a]n-wa-ra-aš<sup>241</sup> IŠ-TU<sup>1</sup>ŠU<sup>1</sup>.MEŠ<sup>1</sup>ŠU<sup>1</sup>-NU im-ma ku-it-ki GÜB-la-ah-ha-an-zi*

19 *[nu<sup>1</sup>-wa<sup>1</sup>Am-mi-i-iš<sup>242</sup> ku-iš-ki AMA MUNUS.LUGAL DAM<sup>m</sup>I-id-du*

20 *[nu-w]a<sup>1</sup>ra<sup>1</sup>-[aš<sup>1</sup>]še-eš-zi [ku]-e-da-ni-ik-ki pí-di<sup>GIŠ</sup>MA-YA-L[U*

21 *[ x ŠA LUGAL-UT-TI iš-pár-ra-an-za nu-wa-aš-ši-kán x[*

22 *[ [še<sup>1</sup>-eš-zi<sup>m</sup>Pi-ha-<sup>D</sup>U-ta-aš-ša<sup>1</sup>wa<sup>1</sup>-r[a*

23 *[nu-wa MUNUS.LUG]AL me-mi-iš-ki-mi ki-i-wa [*

24 *[ -a]n<sup>1</sup>za e-eš-ta ki-nu-un<sup>1</sup>-[na*

*Translation KUB 48.118*

- 1 [Dream of the queen. I]n Ušša she saw (a dream).<sup>243</sup> And in the dream [  
2 [ wa]s a sort of ... and if in the mountains he [  
3 [ then ... will] throw *patta* stones before him [  
4 [ ] shall happen and the body of His Majesty lies there and [there]under  
5 [ ] and evil lies (there) and thereunder  
6 [ ] lies ....<sup>244</sup> and the wife of Gazzuwalla w[ho]  
7 was dream-[interpretress] of the queen and if the way she is present  
8 [ and] the way if she examines the *patta* stones,  
9 [ ] you now also have no confidence. For you I will  
10 [someti]me interrogate my own<sup>245</sup> dream-interpretress about that. Further  
11 (there) lay on the *patta* stones (a) broken? <sup>246</sup>jar(s)  
12 and she said: "The enemies of His Majesty who (are) like these,  
13 these shall His Majesty break in a like manner."  
14 and UR.MAH-ziti, the head scribe, was present<sup>247</sup> and raked those (potsherds) (together)

<sup>241</sup> There is little space in the copy for *m[a-a-a]n*.

<sup>242</sup> In the index of persons in the text copy, MUNUS is not read in front of Ammi. The context, however, makes this MUNUS inevitable.

<sup>243</sup> Since it is often not clear who is speaking in this text, he can probably often be replaced by she or it.

<sup>244</sup> At the beginning of this line there was probably a substantive.

<sup>245</sup> *Ammel* belongs with <sup>MUNUS</sup>ENSI.

<sup>246</sup> As form, *duwarnai* cannot be explained, unless we assume a nether plural form of an adjective *duwarnai* which does not occur elsewhere and which is assumed in theory by H. Eichner, "Die Vorgeschichte des hethitischen Verbalsystems: Flexion und Wortbildung", in: Akten der V. Fachtagung der Indogermanischen Gesellschaft, 1975, 71-103 (p. 98). Objections to this are expressed inter alia in N. Oettinger, *Die Stammbildung...*, 51<sup>36</sup>. The verb *duwarnai* = Hurr. *hub* = "to break", on which <sup>DUG</sup>*hupuwai* is formed.

<sup>247</sup> For the meaning of GUB-ri = *artari*, cf. E. Neu, *Interpretation...*, StBoT 5, 6.

- 15 but I did not allow him (this) until  
16 the fifth year thereafter, and to the troops for you I myself will  
17 offer assistance<sup>248</sup> and that I do not know  
18 if they thwart them somehow with their own hands.

- 19 And (there was) a certain Ammi, mother of the queen, wife of Iddu,  
20 [and she] slept: at a certain spot a resting-place  
21 [ ] of the kingship (was) spread and for her [  
22 [ ] slept and Pihatarhunta [  
23 [and] I, [the que]en, said: "These [  
24 [ ] was [and] now [  
KUB 48.126

*Transliteration KUB 48.126*

- 1' [ x x x [  
2' [ ]GUŠKIN x [  
3' [Ü<sup>249</sup>] MUNUS.LUGAL INIM Á<sup>[MUŠEN]</sup> [<sup>250</sup>  
4' [ku]-wa-pí an-da nu-za-kán x<sup>251</sup> [  
5' [m]a-a-an-wa A-NA<sup>D</sup>UTU-ŠI x [  
6' [k]u-e<sup>D</sup>Pi-ri-in-ki-ra<sup>1</sup>aš<sup>1</sup> [  
7' IŠ-TU<sup>NA4</sup>mu-uš-nu-wa-an t[i-it?<sup>252</sup>-  
8' te-eh-hi Á<sup>MUŠEN</sup>HI.A-ya ku-i<sup>1</sup>e<sup>1</sup>-[eš  
9' ŠA-PAL KAP-PÍ.MEŠ Á<sup>MUŠEN</sup>ALAM<sup>1</sup>LUGAL<sup>1</sup>ya?<sup>1</sup> [  
10' Ü MUNUS.LUGAL Ü-it-wa-mu MUNUS Az-zi-in-n[a

<sup>248</sup> This connotation of *hanza hark-* is to be found in H.A. Hoffner, "An English...", *RHA* 80, 72<sup>146</sup>.

<sup>249</sup> Although the restoration Ü-TUM would be desirable because of parallelism with, for example, KUB 15.1 ii 2 ff., there is not enough space for it here. A single stroke of Ü can be seen on the copy.

<sup>250</sup> For a possible, though abbreviated, restoration at the end of the lines 3' and 4', see KUB 15.1 i 2-4.

<sup>251</sup> The traces after KAN are too few to read A[-NA or MUN[US.LUGAL. For *kuwapi anda* see note KUB 15.1 i 3. Certainly not as given in R. Lebrun, *Šamuha...*, 216: "Lorsque".

<sup>252</sup> Possibly NA<sub>4</sub> is not a determinative, but a substantive. *Mušhuwan-* could be part of a verbal form.

11' :pa-la-ya-na-al-li-ya-an-za GAL KÙ.BABBAR-y[a  
 12' a-ri-ya-u-en nu<sup>D</sup>IŠTAR<sup>URU</sup>Ša-mu-ha SI x SÁ-[at

13' Û-it A-<sup>[</sup>NA<sup>]</sup>D<sup>U</sup>[TU-ŠI<sup>]</sup><sup>[f]</sup>A-ru-mu-ra-aš GÙ[B-<sup>253</sup>  
 14' a-ri-ya-u-en nu<sup>D</sup>IŠ[TA]R<sup>URU</sup>Ša-mu-ha SI x S[Á-at

15' A-NA MUNUS.LUGAL<sup>D</sup>IŠTAR<sup>[URU]</sup>Ša-mu-ha Û-i[t  
 16' ka-a-aš-ma-wa-at-ták-kán GUR-ZI-IP m[u-  
 17' <sup>[</sup>BAL-ah-hi<sup>]</sup><sup>254</sup> nu-wa ú-wa-ši ku-wa-pí nu-x [  
 18' [ ]<sup>[</sup>A? GUŠKIN<sup>]</sup>-ya ú-da(-)<sup>255</sup> [

19' [ ]<sup>[</sup>A-NA<sup>D</sup>IŠTAR<sup>]</sup><sup>URU</sup>Ša-mu<sup>]</sup>-h[a  
 20' [ kiš-a]n IK-[RU-U]B ma-a-an-wa-m[u  
 21' [pí-ra-an h]u-u-ya-ši<sup>256</sup> nu-wa A-NA<sup>D</sup>I[ŠTAR  
 22' [ ]x 1 UR.MAH-tar KÙ.BABBAR 20 GÍ[N  
 23' [ -š]i 1 GU<sub>4</sub> 8 UDU.HI.A PA-NI<sup>D</sup>x<sup>257</sup> [

24' [ ]x ku-wa-pí hu-up-pí-ya-al-[la  
 25' [ ]x MUNUS.LUGAL A-<sup>[</sup>NA<sup>]</sup>D<sup>U</sup>IŠTAR<sup>URU</sup>Ša<sup>]</sup>-[mu-ha  
 26' [ ]x<sup>D</sup>UTU-ŠI<sup>D</sup>IŠTAR<sup>]</sup><sup>URU</sup>[Ša-m]u-[ha  
 27' [ ]x-ši nu [ ]x-<sup>[</sup>zi<sup>]</sup> [  
 28' [ ]x-at a-[  
 29' [ <sup>URU</sup>Š]a-mu-<sup>[</sup>ha<sup>]</sup> [  
 30' [

31' [ -k]án [  
 32' [ ]<sup>[D]</sup>[

<sup>253</sup> The reading GÙB is in no way certain and consequently is left out of the translation.

<sup>254</sup> Slight traces can be discerned at the beginning of the line.

<sup>255</sup> There could have been signs at the end which could have produced the form, e.g. ú-da-ah-hi or ú-da-a-i.

<sup>256</sup> For restoration cf. KUB 15.23 Obv.9': pí-an hu-u-e-ya-ši.

<sup>257</sup> The <sup>D</sup>Pirinkir mentioned in line 6' could have occurred at the end of the line. The traces do not indicate IŠTAR.

Translation KUB 48.126

1' [  
 2' [ ] golden [  
 3' [Dream] of the queen. The matter of the eagle [  
 4' at a certain moment therein and [  
 5' "If for His Majesty [  
 6' which (the goddess) Pirinkir [  
 7' with a *mušnuwa*-<sup>258</sup> [  
 8' will I place and the eagles whic[h  
 9' under the wings (of) the eagle and a statue of the king [  
 10' Dream of the queen. Through a dream ... to me an *Azzinna* woman<sup>259</sup> [  
 11' *palayanalliyanza* and a silver goblet [  
 12' we made an oracular inquiry and Ištar of Šamuha was desi[gnated.  
 13' Through a dream .....<sup>260</sup> Arumura for Hi[s Majesty] ... [  
 14' We made an oracular inquiry and Iš[ar] of Šamuha was desig[nated.  
 15' To the queen ... Ištar of Šamuha through a dre[am  
 16' "behold for you a cuirass<sup>261</sup> [  
 17' I will offer and you shall come away somewhere,<sup>262</sup> then [  
 18' [ ] and bring golden .... [  
 19' [ ] to Ištar of Šamuh[a  
 20' [ ] made the foll[owing v[ow:] "If to me you [  
 21' [show] support, then to I[štar

<sup>258</sup> See note to transliteration. The translation could therefore run: "with a stone *mušnuwan*".

<sup>259</sup> *Azzinna* women also occur in KUB 15.5+ iii 16.

<sup>260</sup> See note to transliteration.

<sup>261</sup> For *GUR-ZI-IP* see H.M. Kümmel, *Ersatzrituale...*, StBoT 3, 105 ff. *Gurzipi* as Hurrian word in HW, 322 "Halsberge". *Gurbiši* in E. Laroche, "Glossaire... I", *RHA* 34, 155. I do not know why "necklace" is given as translation in R. Lebrun, *Šamuha...*, 216. Lines 16'-18' were probably spoken by the queen. Û-it in 15' would then have to mean "appeared in a dream", which could be followed by "... and the queen spoke:". Since parallels are lacking, I have not inserted this restoration in the text.

<sup>262</sup> Both verbs are conceived of as occurring in a conditional clause.

- 22' [ ] 1 silver lion statue<sup>263</sup> of 20 še[kels  
 23' [ ] 1 ox and 8 sheep for (the divinity) [

- 24' [ ] when the *huppiyal*[*la*?<sup>264</sup>  
 25' [ ] the queen .... to Ištar of Ša[muha  
 26' [ ] His Majesty Ištar of [Šam]u[ha

Translation of lines 27'-32' is impossible.

KUB 60.97 (Bo 1728)

Text published by D. Groddek, *Hethitische Texte in Transkription KUB 60*, Dresdner Beiträge zur Hethitologie 20, 2006. Possible join with KUB 31.71, see *Konkordanz*.

181/u

Transliteration 181/u

- 1 [ ]-zi-ya<sup>265</sup> [  
 2 [ ]iš-t]a-ma-aš-ti [  
 3 [ ]x 1 ZI KÙ.BABBAR 1 [MA-NA  
 4 [ ]-an MUNUS.LUGAL [  
 5 [ ]-an-za še-ir [  
 6 [ ]x-ut<sup>266</sup>-ti [

<sup>263</sup> "Lion statue"; see note to KBo 8.61:3'.

<sup>264</sup> *Huppiyalla* = "scalp", "top of the head", providing identical with (<sup>UZU</sup>)*hupalla* (Cf. DLL, 48 with lit., where *hupiyalla* is not mentioned). Both spellings possibly occur in the oracle text KBo 2.2 i 41 ff.: *nu-kán* <sup>D</sup>UTU-ŠI *hup*?-al-la-za-ma ku-e-da-aš UD.KAM.HI.A wa-al-ah-ha-an-zi: "and in the days that they hit His Majesty on the top of his head" and in line 53 where ŠA UD.KAM *hup-pi-al-la-aš-kán* "in the day(s) of the top of the head" the deity perhaps discerns that the king has fever. In view of the possible dating of KBo 2.2 and KUB 48.126 in the reign of Hattušili III and the extremely rare occurrence of *hupiyalla*, it is plausibly the same incidence of illness that is mentioned here and that KBo 2.2 refers to the oracular inquiries about the illness of the king, on whose behalf a vow is made in KUB 48.126.

<sup>265</sup> The most likely restoration would be to form *Manuzziya* or another city name. ZI-YA does not occur in votive texts.

- 7 [ ]-kán [  
 8 [ ]x ar-nu-š[i  
 9 [ ]x x x x[

Translation 181/u

- 1 [ ]... [  
 2 [ ] you shall listen [  
 3 [ ]1 silver soul (of) 1 [mina  
 4 [ ] the queen [  
 5 [ ] because of [  
 6 [ ] you shall [  
 7 [ ] ... [  
 8 [ ] you shall bring [  
 9 [ ] ... [

### 3. CTH 590: Fragments of votive texts

KBo 3.51

Transliteration KBo 3.51

- 1' [ ]x[ ]x[  
 2' [ ]<sup>[D]</sup>LAMMA <sup>URU</sup>Ta-[  
 3' [ ]<sup>[A]</sup>NA <sup>D</sup>IŠTAR [  
 4' [ ]x-nu-mar-ra<sup>267</sup> IK-R[U-UB

<sup>266</sup> Or UD-ti.

<sup>267</sup> It is not clear whether -numarra is the ending of a place name, a personal name or the name of a god.

5' [ A-N]A<sup>D</sup> IŠTAR LÍL [ ]  
 6' [ A-N]A<sup>D</sup> [ ]

*Translation KBo 3.51*

1' [ ]  
 2' [ ] the tutelary god of (the city of) Ta-[ ]  
 3' [ ] to Ištar [ ]  
 4' [ ] made the vo[w ]  
 5' [ ] t]o Ištar of the field [ ]  
 6' [ ] t]o [ ]

KBo 8.61

*Transliteration KBo 8.61*

1' [ ]x[ ]  
 2' [ ] [ ]  
 3' [ UR.MAH-tar KÙ.BABBAR ŠA 1 M[A.NA]  
 4' [ ]UDU pi-ih-hi ka-ru-<sup>u</sup>  
 5'<sup>268</sup> [ m]a-a-an DINGIR-LUM<sup>D</sup>UTU-ŠI IGI.HI.A  
 6' [ p]i-ih-hi nu A-NA DINGIR-LIM  
 7' [ 1-NU-]TUM IGI.HI.A KÙ.BABBAR 2 MA.NA  
 8' [ -u]z-zi  
 9' [ -d]a-aš  
 10' [ ] x x x x x x

<sup>268</sup> The copy erroneously allows for an extra line 5' after line 4'. It is certain that no text follows after karu in that paragraph. Consequently my numbering is from there on lower than on the copy.

*Translation KBo 8.61*

1' [ ]  
 2' [ ]  
 3' [ ] a] silver statue of a lion<sup>269</sup> of 1 m[ina  
 4' [ ] sheep will I give. Already (given).  
 5' [ ] If (you), o divinity, the eyes of His Majesty  
 6' [ ] will I give and to the divinity  
 7' [ 1 pa]ir of silver eyes (of) 2 minas  
 8' [ ] ...  
 9' [ ] ...  
 10' [ ] ...

KBo 8.62

*Transliteration KBo 8.62*

Obv.

1' Û ki-x[ ]  
 2' Û ŠA<sup>270</sup> [D]x[ ]  
 3' ŠA NA<sub>4</sub> UL-TE-[BI-LA]<sup>271</sup>  
 4' <sup>D</sup>U gi-e-x [ ]  
 5' Ú-UL I-RU-UB x[ ]  
 6' [Ú] E-en-t[a-an-ni]<sup>272</sup>  
 7' [I]Š-TE- 'I-M[A?

<sup>269</sup> For UR.MAH-tar = "statue of a lion" see E. Laroche, review of KBo 8, *OLZ* 1957, 134-137 (p. 135 f.).

<sup>270</sup> Here ŠA is written with a sign seldom used: In R. Labat, *Manuel d'épigraphie akkadienne*, 1959, 162 the last sign in the Middle Babylonian column.

<sup>271</sup> I thank Prof. W.H. van Soldt for the readings in this line and in line 7'.

<sup>272</sup> Reading as in E. Laroche, "Etudes hourrites", *RA* 54, 1960, 187-201 (p. 192).

8' [ ]x x[

Rev.

1' [ ]x[

2' e-ši[r

3' nu É.ME[Š

4' KIŠLAH<sup>GIŠ</sup> KIRI<sub>6</sub> [

5' an-da-ya-aš-ši pí-i[h-hi

6' pí-ra-an i-ya-at-t[a-at<sup>273</sup>

7' ša-ak-la-in t[u-

8' <sup>GIŠ</sup>GIGIR a-ša-an-n[a-aš

9' x-[ti] ma-a-[an] [

10' [ ]x (-)[an](-)[

Translation KBo 8.62

Obv.

1<sup>,274</sup> A dream ... [

2' Dream of (the god)<sup>275</sup>[

3' who had the stone bro[ught

4' the Stormgod .. [

5' he did not enter [

6' Dream of the pri[estess<sup>276</sup>

7' [s]he sough[t

8' [

Rev.

1' [

<sup>273</sup> Other possible restorations are -t[a, -t[a-ri or -t[a-ru

<sup>274</sup> Since this text bears little resemblance to other texts, it is difficult to conceive what its contents are.

<sup>275</sup> If this reading is correct, the dream of a god could be described here.

<sup>276</sup> MUNUS *entianni* = "priestess". Cf. KUB 15.5+ ii 10' and note.

2' they we[re

3' and the hous[es

4' a threshing floor, a garde[n

5' and therein [I will g]ive for him [

6' went in front

7' the custom (acc.) [

8' a chariot to si[t on

9' ..... if [

10' [

KBo 8.63

Transliteration KBo 8.63

Obv. 1

1' [ma]-a-an-za [LUGAL KUR]<sup>U[RU]</sup>

2' I-NA MU.7.KAM [ŠA] [

3' <sup>D</sup>UTU-ŠI ku-in me-mi-an I-D[<sup>I</sup><sup>277</sup>

4' nu A-NA <sup>D</sup>É.A Û A-NA <sup>D</sup>AI-x-x-x<sup>278</sup> [

5' AŠ-RU-ma a-ri-ya-an-zi nu ku-e-da-ni pí?-[di<sup>279</sup>

6' ú-e-da-ah-hi nam-ma-at IŠ-TU NAM.RA.ME[Š

7' 1 BI-IB-RU KÙ.BABBAR MA.NA 1 BI-IB-RU UR.M[AH

8' 40 NAM.RA.MEŠ pí-ih-hi GAL tap-ri pu-nu-uš-[mi] [

9' <sup>D</sup>UTU-ŠI ku-in me-mi-an ŠA <sup>URU</sup>Šap-la I-DI nu ku-[in?

10' a-pu-u-un me-mi-an : [ta]-pár-ri-ya-i <sup>D</sup>IŠTAR<sup>[URU]</sup> La-[a]-[u-wa-za-an-ti-ya

11' [SIG<sub>5</sub>-in] aš-ša-nu-ši [nu] A-NA <sup>D</sup>IŠTAR<sup>URU</sup> La-a-u-wa-z[a-an-ti-ya

12' [ M]EŠ ú-e-da-ah-hi nam-ma-at IŠ-TU KÙ.BA[BBAR

<sup>277</sup> Although the traces of the signs do not positively indicate -di, I-DI is nevertheless expected because of line 9'.

<sup>278</sup> The second sign in the divine name could be LI. E. Laroche, "Recherches...", *RHA* 46, contains no name which could be appropriate.

<sup>279</sup> The traces are slightly different from that of a normal PÍ.

- 13' [ <sup>LÜ</sup>]pu-<sup>ra</sup>-ap-ši ar-ha šar-ni-i[k-zi  
 14' [ ]SI x SÁ<sup>1</sup>-ri na-a[t  
 15' [ ]x (-)du(-)x[

## Rev. 4

- 1' [ ]x[  
 2' [ ]x-<sup>kán</sup>-[z]i DINGIR-LU[M  
 3' [ <sup>280</sup>]-x har-na-a-u-wa-aš Ū x[  
 4' <sup>IS</sup>-TU É SAG.US x[  
 5' DINGIR-LUM<sup>URU</sup>A-ru-<sup>uš</sup>-[na  
 6' hal-zi-ih-hi [  


---

 7' [ ]x-mu<sup>281</sup> [D]  
 8' <sup>pi</sup>-ra-an [  
 9' nu-mu-u[š  
 10' <sup>GIM</sup>-[an

## Translation KBo 8.63

## Obv. 1

- 1' If the king of the land [  
 2' in the 7<sup>th</sup> year of [  


---

 3' The matter of which His Majesty kne[w  
 4' and to Ea and to Al... [  
 5' and the place shall be made the subject of an oracular inquiry and at which pla[ce?  
 6' I will build. Furthermore those with civilian prison[ers  
 7' 1 silver rhyton of 1 mina, 1 lion rhyt[on

<sup>280</sup> Either an ideogram or ... -p]a stood at the beginning of this line. In any case there is more space available than that taken by MUNUS.

<sup>281</sup> Collation could make [ma-a-a]n-mu possible.

- 8' 40 civilian prisoners will I give, the great *tapri*<sup>282</sup> I will question [  


---

 9' The matter concerning (the city of) Šapla of which His Majesty knew and whi[ch ..., if]  
 10' under the guidance<sup>283</sup> of Ištar of La[wazantiya] that matter you  
 11' bring to a successful conclusion, then for Ištar of Lawaz[antiya  
 12' I will build [ ]. Furthermore shall the *purapši*-(priest) who with sil[ver  
 13' [ ] repla[ce] completely<sup>284</sup> [  
 14' [ ] is determined and tho[se  
 15' [ ] [ ]

## Rev. 4

- 1' [  
 2' [ ] they ... o go[d,  
 3' [ ] of the birth-stool and [  
 4' from a permanent<sup>285</sup> house [  
 5' o god of Aruš[na  
 6' I will invoke [  


---

 7' [ ] for me (the god) [  
 8' before [  
 9' and for me [  
 10' i[f

<sup>282</sup> The GAL *tapri* could be the head of the <sup>LÜ.(MEŠ)</sup>*tapri(ya)š* (in 110/f 2', 6', 8': H. Otten, *Materialien...*, StBoT 15, 38). Hittite *tapri* (gen. *tapriiaš*) = "chair", "seat": J. Friedrich, "Fremde Flexionsformen in hethitischen Texten", *RHA* 47, 1947-48, 3-18 (p. 14). A Hurrian *tabri* without precise meaning in E. Laroche, "Glossaire... II, *RHA* 35, 247. A Luwian <sup>LÜ.MUNUS</sup>*tapritašši* = "cult functionary" in E. Laroche, review of HW, *RA* 48, 48.

<sup>283</sup> *taparriyai* = dat. of subst. *taparriya*-.? Mentioned in DLL, 91 as verbal form without further specification. Also given in HW Erg. 3, 32 as 3rd. sg. pr. of the verb *tapparriya*-. The latter is hardly likely, however, in view of the 2nd sg. verbal form in 11'.

<sup>284</sup> *Arha šarnink*- (without meaning) in HW<sup>2</sup> s.v. *arha*, 279. Probably the verb seldom occurs. L. Zuntz, *Die hethitischen Ortsadverbien...*, 38 mentions only KUB 14.4 iii 26 f.

<sup>285</sup> The only parallel for É.SAG.US is <sup>NA4</sup>*hekur* SAG.US: "ein beständiges Felsheiligtum": H. Otten, "Neue Quellen zum Ausklang des hethitischen Reiches", *MDOG* 94, 1963, 1-23 (p. 18). KUB 15.24 i 2: Cf. also AM, 204.

KBo 9.96

Transliteration KBo 9.96

Obv. 1

- 1' [nu]-za<sup>[D]</sup> IŠ<sup>1</sup>STAR [
- 2' [ ]x DINGIR-LIM-ya-x [
- 
- 3' [ma]-[a]<sup>1</sup>-an-za É<sup>1</sup>RIN.MEŠ KUR<sup>URU</sup> M[i-iz-ri-i]<sup>286</sup>
- 4' [u]<sup>1</sup>-wa-mi [nu]<sup>1</sup>-za<sup>D</sup> IŠ<sup>1</sup>STAR ta-a[l-li-ya-mi]<sup>287</sup> [x[
- 5' GIŠ.HUR :ga-aš-tar-ha-i-ya-[da ku-i-e-eš]<sup>1</sup> EZEN<sup>4</sup>.MEŠ<sup>1</sup> x[ ]x
- 6' nu-kán A-NA EZEN<sup>4</sup>.MEŠ ne-ya-mi na-a-[wi]<sup>1</sup>
- 
- 7' e-da-ni ku-<e>-da-ni KASKAL-ši<sup>D</sup> UTU-ŠI GIN-ri nu-mu ma-a-an DINGIR.MEŠ pi-[ra-an]<sup>1</sup>
- 8' hu-u-i-ya-at-te-ni nu-za KUR<sup>URU</sup> A-mur-ra tar-ah-mi
- 9' [na-an-za-an]<sup>1</sup> [ IŠ-TU<sup>GIŠ</sup> TUKUL tar<sup>1</sup>-ah-mi na-aš-ma-mu ku-[ru-ra-iz]<sup>1</sup>-zi<sup>288</sup>
- 10' [ ]x[ ]x e-ip-mi nu-za<sup>D</sup> IŠ<sup>1</sup>STAR<sup>1</sup> Hé-pát
- 11' [ ]<sup>D</sup>IŠ<sup>1</sup>STAR<sup>1</sup> [URU] Ne-nu-wa INA<sup>URU</sup> Ir<sup>1</sup>-ga-ta
- 12' [ ] DINGIR-LUM hal-zi-ya-u-wa-ar
- 13' [ ]x-mi
- 14' [ ] GUŠ<sup>1</sup>KIN-za pi-ya-na-mi
- 15' [ ] m)a?-na-aš DÙ-mi na-a-wi
- 
- 16' [ ] DINGIR-LIM nu LUGAL KUR<sup>URU</sup> Mi<sup>1</sup>-iz-ri-i
- 17' [ ] na-}aš-ma ta-[ma]<sup>1</sup>-i
- 18' [ ] ]NAM.RA.MEŠ
- 

<sup>286</sup> Mizri is filled in on the basis of line 16'.

<sup>287</sup> For talliya- see O.R.Gurney, *Hittite Prayers...*, AAA 27, 49<sup>3</sup> and *Prière hittite*, 24 ff.

<sup>288</sup> Text of C. Kühne/H. Otten, *Der Šaušgamuwa-Vertrag*, StBoT 16, 28. On the copy there is a great deal of space before IŠ-TU and very little before -ru- in kururaizzi. GS II, 213<sup>+118</sup> reads: na-aš-ma-za-at [IŠ-TU<sup>GIŠ</sup> TUKUL tar-ah-mi na-aš-ma-mu ták-šu-la-a?-iz-zi. The copy does not support the reading of the last word based on the context. Nevertheless H. Klengel asserts that unsharp photograph of the original does not gainsay this reading. The remnants of the signs at the beginning of line 9' most closely resemble na-aš-ma-za-kán. The reading kururaizzi unfortunately does not make the context any clearer.

obv. 2

- 1' x[
- 
- 2' <sup>D</sup>UTU-ŠI ku-in me-m[i-an I-DI]<sup>289</sup>
- 3' aš-ša-nu-ut-ta-[ri]<sup>1</sup> [
- 4' É.MEŠ.DINGIR.MEŠ x<sup>290</sup>[
- 5' nu ku-e-da-ni [
- 6' ú-e-da-ah-hi [
- 7' KÙ.BABBAR GUŠKIN x[
- 8' 1 MA.NA x [
- 
- 9' <sup>D</sup>UTU-ŠI ku-[in me-mi-an I-DI
- 10' ku-wa-pi [
- 

Rev. 3

- 1' na?-[
- 2' 1 x [

Rev. 4

- 1' x[
- 2' ma-a-a[n DINGIR-LIM?
- 3' nu-wa-aš-ši-[kán]<sup>1</sup> [ ]
- 4' ka-a-aš<sup>1</sup> DUMU<sup>1</sup>-RU :wa-[ar-pa]<sup>1</sup>-x<sup>291</sup> x[ ]x x
- 5' DÙ-mi<sup>1</sup> GIM<sup>1</sup>-an-ma-aš<sup>1</sup> GAL-li<sup>1</sup>-e-eš-z[i]<sup>292</sup> x[
- 6' ki-ša-ri na-an A-NA<sup>[D]</sup> U<sup>LÜ</sup> pa-ti-l[i-iš

<sup>289</sup> Before I-DI (restored on the grounds of KBo 8.63 i 3') a further specification of memian could possibly be filled in, as e.g. in KBo 8.63 i 9'.

<sup>290</sup> The last sign could be NE or GIBIL.

<sup>291</sup> It is not certain whether the form :warpašatt[a] (KUB 35.130 ii; H.G. Güterbock, "Notes...", *Or.* 25, 125) should be filled in here. Grammatically this 3rd sg. praet. of a verb ending in -ša- is possible here. Cf. DLL, 107 f. and J.J.S. Weitenberg, "Hethitisch (anda) warpa- und warpa\*", *Hethitica* 2, 1977, 47-52 (p. 50).

<sup>292</sup> GAL-leš = Hitt. šalleš-.



7'<sup>293</sup> LÚ<sup>GiS</sup> *zu-up-pa-ri* DÙ-*mi*      [nu] [

8' [n]a-aš-mu-za-kán ku-in [Ù-az]<sup>294</sup> [

9' [nu]-[mu me]-mi-i[š]<sup>295</sup> -

*Translation KBo 9.96*

Obv. 1

1' [and] Ištar [

2' [ ] and for the goddess [

3' If the troops (of?) the country of E[gypt

4' I will come and [I will in]voke Ištar [

5' a charter *gaštarhaiyada*<sup>296</sup> which festivals [

6' I will return for the festivals. Not yet (done).

7' If, on the campaign on which His Majesty goes forth, (you) gods

8' show me support and I conquer the country of Amurru

9' and I defeat that [ ] with weapon(s) – or it is hostile to me<sup>297</sup>

10' [ ] will I take<sup>298</sup> ...., then [I will ...] Ištar, Hepat

11' [ Ištar of Ninuwa] in Irgata

12' [ ] the invoking, o divinity,

13' [ ] will I ... [

14' [ ] I will reward with gold.

15' [ ] .... will I make. Not yet (made).<sup>299</sup>

16' [ ] for the go]d, and the king of Egypt

<sup>293</sup> Reading as in H. Otten, *Materialien*..., StBoT 15, 10.

<sup>294</sup> The reading Ù-az is uncertain.

<sup>295</sup> Restoration to form *memiskizzi* or *memišta* is plausible.

<sup>296</sup> *gaštarhaiyada*: with question mark and without translation in both DLL, 54 and HW Erg. 2, 44.

<sup>297</sup> *Ku-ru-ra-iz-zi* must be a derivative of *kururai* = “to be hostile”, while *kururiya* probably means “to make hostility” (HW, 119 = “to be hostile”).

<sup>298</sup> Where the main clause begins is not clear. Moreover it must be assumed that somewhere there is a second subordinate clause with *našma* “or”, either at the beginning of line 9' (see note transliteration) or at the beginning of 10'.

<sup>299</sup> In most of the votive texts, *nawi* indicates that the promised object has not yet been given.

17' [ o]r other things

18' [ ] civilian prisoners

Obv. 2

1' [

2' The matter of which His Majesty [knew<sup>300</sup>

3' is made ready [

4' the temples [

5' and for which [

6' I will build [

7' silver (and) gold [

8' 1 mina [

9' [The matter of whi]ch His Majesty [knew

10' somewhere [

Rev. 3

1' and [

2' 1 [

Rev. 4

1' [

2' If [ ] for the divinity

3' and for him [

4' this son ...<sup>301</sup> [

5' I will make. If, however, [he] grows up [

6' he becomes ... and him the *patil*[i-priest] for the Stormgod<sup>302</sup> [

<sup>300</sup> The beginning of the sentence resembles KBo 8.63 i 3' and 9'.

<sup>301</sup> Here it is not possible to assume a form of *warp*- = “wash”, because this frequently occurring verb is not elsewhere indicated by a gloss sign. The idea of a “post-parturitive ritual treatment of a child” by the *patili*-priest posited by G.M. Beckman, *Hittite Birth rituals*, 1979, 294 is thereby invalidated.

- 7' I will make [...] torch bearer. And [  
 8' And whom he for me through a dream [  
 9' spoke? to me: [  
 \_\_\_\_\_

KBo 13.72

Transliteration KBo 13.72

Obv.

- 1' [ ]x[  
 2' [ ]h]u-wa-ah-h[u?(-)<sup>303</sup>  
 3' [ ]x EGIR-an x[  
 4' [ ]kat-ta<sup>1</sup>ku<sup>1</sup>-e ha-az-z[i-wi.HI.A?  
 5' [ ]-at EGIR-<sup>1</sup>pa<sup>1</sup> DÜ-an-zi [  
 6' [ ]-z]a-kán<sup>D</sup>UTU-ŠI kat-ta ha-ma-an-kam-mi  
 7' [ ]x DINGIR-LIM-uš<sup>304</sup> ŠÀ É.DINGIR-LIM DÜ-mi  
 8' [ ]-y]a ÌR.MEŠ an-da a-ar-nu-an-zi  
 9' [ ]<sup>1</sup>A<sup>1</sup>-NA DINGIR-LIM EGIR-an a-ra-u-ah-ha-an-<sup>1</sup>zi<sup>1</sup>  
 10' [ ]x<sup>305</sup> EGIR-pa pu-nu-uš-ša-an-zi  
 11' [ ]<sup>U</sup>IRU<sup>1</sup>Li<sup>1</sup>-ih-ši-na ku-e-da-ni pí-di  
 12' [ ]x na-at<sup>1</sup>EGIR-pa<sup>1</sup> pu-nu-<sup>1</sup>uš<sup>1</sup>-š[a-an-zi  
 13' [ ]ku-e-d]a-ni pí-di É.DINGIR-LIM ú-e-[da<sup>306</sup>-  
 14' [ ]EGIR-pa wí-e-da-an-<sup>1</sup>zi<sup>1</sup>  
 15' [ ]x-<sup>1</sup>an<sup>1</sup>-na-a[z

<sup>302</sup> The *patili*-priest often occurs together with the torch-men, inter alia in the birth rituals, KBo 17.65+ Rev. 23: H.A. Hoffner, "Birth and Name-giving in Hittite Texts", *JNES* 27, 1968, 198-203 (p. 198<sup>4</sup>). A comprehensive description of the activities of the *patili*-priest is given by G.M. Beckman, *Hittite Birth rituals*, 1979, 235 f. A transliteration and translation of KBo 17.65+ is to be found in *Hittite Birth rituals*, 1979, 163 ff.

<sup>303</sup> Could be restored to form :*huwahrtalla?* Cf. KUB 15.23:15'

<sup>304</sup> Is this a 'fancy' spelling for *šiuš*? Cf. E. Neu, *Der Anitta-Text*, StBoT 18, 122<sup>291</sup>. A nominative here is extremely problematical. Possibly a preferable reading is *A-NA DINGIR-LIM-<uš>*.

<sup>305</sup> The trace excludes *-at*.

<sup>306</sup> A form of *weda-* 'to build' could be restored.

Rev.

- 1' [ ]x-<sup>1</sup>lu<sup>1</sup>?- [  
 2' [ ]-<sup>1</sup>ma<sup>1</sup>-aš EGIR-<sup>1</sup>pa<sup>1</sup> x[ ]-<sup>1</sup>zi<sup>307</sup>  
 3' [ ]INIM LÚ.]É.DINGIR.LIM-ya-aš-ma-aš EGIR-pa pu-<sup>1</sup>nu<sup>1</sup>-[š]a-an-zi<sup>308</sup>  
 4' [ ]ku-<sup>1</sup>e<sup>1</sup>-da-ni A-<sup>1</sup>NA DINGIR<sup>1</sup>-LIM LÚ.É.DINGIR-LIM Ì.GÁL  
 5' [ ]ku-e<sup>1</sup>-<sup>1</sup>da<sup>1</sup>-ni-ma A-NA DINGIR-LIM LÚ.É<sup>1</sup>.DINGIR-LIM NU.Ì.GÁL  
 6' [ ]x-iz? <sup>1</sup>IŠ-TU<sup>1</sup> É.DINGIR-LIM an-da šar-ni-kán-zi  
 7' [É.DINGIR-LI]M-ya-aš-ma-kán :la-ap-pa-an-zi-i-tin-ni ti-<sup>1</sup>ya<sup>1</sup>-zi

- 8' [<sup>D</sup>UTU]-ŠI-za-kán A-NA<sup>HUR.SAG</sup>Ta-pa-<sup>1</sup>šu<sup>1</sup>-nu-wa<sup>1</sup>kiš<sup>1</sup>-an IK-<sup>1</sup>RU<sup>1</sup>-[UB  
 9' [ma-a-a]n-mu<sup>HUR.SAG</sup>Ta-pa-<sup>1</sup>šu<sup>1</sup>-nu-wa A-<sup>1</sup>NA<sup>D</sup>U<sup>1</sup>AN-E<sup>1</sup> [  
 10' [ ]x-za tar-ah-mi A-NA HUR.SAG-kán<sup>GIS</sup>ha<sup>1</sup>-[  
 11' [ ]x-x-<sup>1</sup>mi<sup>1</sup>? nu A-NA<sup>1</sup>HUR.SAG LI-<sup>1</sup>IM<sup>309</sup> [  
 12' [ ]x-an x [  
 13' [ ]x[

Translation KBo 13.72

Obv.

- 1' [ ] ... [  
 2' [ ] ... [  
 3' [ ] thereafter [  
 4' [ ] under ... which ri[tes  
 5' [ ] that will be compensated [  
 6' [ ] will I, My Majesty, fasten below  
 7' [ ] I will make [for?] the god in the temple [  
 8' [ ] servants shall bring in.  
 9' [ ] they shall manumit again for the god<sup>310</sup>

<sup>307</sup> There is more space than is needed for the restoration ...-aš-]ma-aš EGIR-pa p[u-nu-uš-ša-an-]zi.

<sup>308</sup> There is no space for an expected *pu-nu-uš-ša-an-zi* (Cf. Obv. 10', 12').

<sup>309</sup> As in H. Gonnert, "Les montagnes d'Asie Mineure d'après les textes hittites", *RHA* 83, 1968, 91-171 (p. 98 no.183), the beginning of a proper name with *lim-* or *LIM* could be considered. It is more likely, however, that the reference is to the mountain Tapašunuwa.

- 10' [ ] they shall investigate again  
 11' [ ] Lihšina, at which place  
 12' [ ] and they [shall] investigate it again [ ]  
 13' [ ] at which place a temple [ ]  
 14' [ ] they shall build again  
 15' [ ] [ ]

Rev.

- 1' [ ] ... [ ]  
 2' [ ] ... again [ ] ...  
 3' [ ] and the matter of their temple official they shall investigate again.  
 4' [ ] for which god there is already a temple official  
 5' [ ] and for which god there is not yet a temple official  
 6' [ ] from the temple they shall replace  
 7' he shall stand *lappanzitni* for them [in the temple].

- 8' [His Majes]ty made the following vow to (the mountain) Tapašunuwa:  
 9' ["If] you (mount) Tapašunuwa, with the Stormgod of the sky for me<sup>311</sup>  
 10' [and] I defeat ....<sup>312</sup> (and) for the mountain ... [ ]  
 11' [ ] I will ..., then to the mountain 1000 [ ]  
 12' [ ] ..... [ ]  
 13' [ ]

KBo 13.80

*Transliteration KBo 13.80*

- 1' [ ] *x-an pa-r[a-a*  
 2' [ ] *x 1 ZI GUŠKIN [*

<sup>310</sup> The juridical meaning of *arawahh-* is the manumission of persons who are serfs. What the implication here is, is uncertain. This is one of the few passages in which there is no question of freeing someone from *luzzi* or *šahhan* (HW<sup>2</sup>, 257).

<sup>311</sup> At the end of the line a verbal form like "plead", "intervene" could be filled in.

<sup>312</sup> What remains of the sign makes it impossible to fill in <sup>LÚ</sup>KÚR (=enemy) at the beginning of the line.

- 3' [ ] *-e-eš<sup>D</sup>UTU-ŠI ŠÀ [*  
 4' [ ] *tak-š)a-an šar-ra-an KÙ.B[ABBAR*  
 5' [ ] *A-NA DINGIR-LIM SUM-[hi*
- 
- 6' [ ] *[A<sup>1</sup>-NA<sup>D</sup>UTU-ŠI [*  
 7' [ ] *]x-a A-NA<sup>[D]</sup>[*  
 8' [ ] *]MU.KAM-ti [*  
 9' [ ] *]NU.GÁL MU [*  
 10' [ ] *ALAM] LUGAL KÙ.BABBAR [*  
 11' [ ] *]te-eh-hi [*  
 12' [ ] *]x-za [*

*Translation KBo 13.80*

- 1' [ ] further [ ]  
 2' [ ] 1 golden soul [ ]  
 3' [ ] His Majesty ... in [ ]  
 4' [ ] one half sil[ver  
 5' [ ] I will] give to the god
- 
- 6' [ ] to His Majesty [ ]  
 7' [ ] to (the god) [ ]  
 8' [ ] year after year [ ]  
 9' [ ] is not there. (One) year [ ]  
 10' [ ] a silver [statue] of the king [ ]  
 11' [ ] I will place [ ]  
 12' [ ] ..... [ ]

Rev.

- 1' [ ] *x NAM.RA ar-ha šar-ni-ik-zi*  
 2' [ ] *x-ya-aš-ši LÚ EL-LU DÜ-mi nam-ma-an šal-la-nu-mi*

- 3' [ ] *x É.MEŠ DINGIR.MEŠ<sup>D</sup>LUGAL-ma ku-e ku-e nu-uš-ši a-pí-e-ya*  
 4' [ ] *]DINGIR.MEŠ ma-ni-ya-ah-hu-wa-an-zi pí-ih-hi*

5'	[ <sup>D</sup> L]i-el-wa-ni-ya É.DINGIR-LIM ar-ha-ya-an DÛ-mi
6'	[ <sup>1</sup> Š-TU KÙ.BABBAR GUŠKIN A.ŠÀ A.GAR <sup>GIŠ</sup> KIRI <sub>6</sub> .GEŠTIN ar-ha šar-ni-<ik>-zi
7'	[x-an-ni-iš-ša-kán QA-TAM-MA ha-an-ta-a-an-za
8'	[ -y]a-aš ma-al-te-eš-na-aš nu ma-a-an DINGIR.MEŠ
9'	[x SIG <sub>5</sub> -ah-te-ni nu <sup>D</sup> UTU-ŠI ki-e INIM.MEŠ DÛ-zi
10'	[ m]e-mi-an ša-ak-ki nu ma-a-an a-ši me-mi-an
11'	[ <sup>H</sup> UR.SAG Ha-az-zi-ya aš-nu-ut-te-ni ki-ša-ri-ya-aš-za
12'	[ ša-k]u-wa-aš-ša-ra-ah-te-ni
13'	[ -z]i kiš-an e-eš-šu-u-wa-an te-eh-hi
14'	[ <sup>UZU</sup> D]R.HI.A :iš-tar-da al-la-x-x[
15'	[x BAL-an-za-kán x[

KBo 27.25 (Bo 73/251)

Transliteration KBo 27.25 (Bo 73/251)

Obv.?

x+1'	[x x x x [
2'	[x ŠA GUŠKIN :ku-la-a-m[a(-)
3'	[x ma-a-an GIN-ri nu-wa a[r]-[ri]-
4'	-r]a-aš ma-a-an EGIR-an [GIN]-ri[
5'	[x-da ar-ha-ha-ri nu-wa-z[a-kán
6'	[ -hi DINGIR-LUMEN-YA <sup>D</sup> UTU-ŠI x[
7'	[ <sup>D</sup> UTU-ŠI-wa ka-ru-ú t[i- <sup>313</sup>
8'	kiš-an] IK-RU-UB ma-a-an-wa DI[NGIR-LUMEN-YA
9'	[x <sup>314</sup> .MEŠ A-NA DINGIR-LIM SUM-hi [

<sup>313</sup> Ti can of course also be TI.

10'	[ m]a-a-an-wa-ra-aš [
11'	[x a-ri- <sup>1</sup> ya <sup>1</sup> -an-zi [
12'	[MUNUS.LUGAL-za-kán A-NA] [ <sup>D</sup> Hé-pát] <sup>URU</sup> Kum-man-ni k[iš-an IK-RU-UB
13'	[x IGI.HI.A [ <sup>1</sup> ú]-[
14'	[ h]a?-al-lu-wa-[
15'	[x x[
Rev.?	
1'	[x x x [
2'	[x-aš GIM-a[n
3'	[ 1 GU] <sub>4</sub> 8 UDU x[
4'	[x x [

Translation KBo 27.25 (Bo 73/251)

Obv?

1	[
2	[ ] of gold ..... [
3	[ ] if he goes on, then [he will
4	[ ] ... if he gives back [
5	[ ] I will reach and [
6	[ ] o god, my lord, His Majesty [
7	[ ] His Majesty ..... already [
8	[ ] made a vow: "If (you) o [god, my lord, ...
9	[ ] I will give ..... (pl.) to the god. [
10	[ . I]f he
11	[ ] they shall make an oracular inquiry.

12 [The queen made the following vow] to Hapat of Kummanni [

<sup>314</sup> Sign most resembles an old LI. If LI is the correct reading, a possible restoration is: [<sup>(MUL)</sup>UD.ZAL.L]E.MEŠ (cf. HZL, 249 no. 316) and E. Neu, *Althethitische Ritualtexte...*, StBoT 25, 146<sup>494</sup> for passages with similar objects of gold or silver.

- 13 [ ] The eyes [  
 14 [ Translation impossible.  
 15 [

Rev.?

- 1 [ ]  
 2 [ ] when [  
 3 [ 1 o]x (and) 8 sheep [  
 4 [

KBo 27.60 (Bo 75/112)

Transliteration KBo 27.60 (Bo 75/112)

- x+1' [ ]x KÙ.BABBAR [  
 2' [ m]a-a-an <sup>D</sup>UTU-ŠI x[  
 3' [ A-N]A <sup>D</sup>Ša-ú-ma-ta-ri I[K-RU-UB  
 4' [ ]-x-ya-ri nu-ud-du-za SISKUR-in [  
 5' [MUNUS.LUGAL-za-kán I-NA <sup>UR</sup>]U<sup>U</sup>Ut-ru-na ŠÀ Ò-TI A-NA <sup>D</sup>IŠTAR haš-ta-[ri kiš-an IK-RU-UB]  
 6' [ma-a-an-wa-mu DINGIR-LUM GAŠAN-Y]A pa-ra-a ha-an-da-an-da-tar te-i[k-ku-ša-nu-ši  
 7' [ IGI.HI].A-uš<sup>315</sup> A-NA <sup>D</sup>UTU-ŠI ta!<sup>316</sup>-me-en-qa-nu-ši e-  
 8' [ ]x-e-da-at-ti nu A-NA DINGIR-LIM 6 GU<sub>4</sub> ku-x[  
 9' [ ]x GAR.RA 1 HA-AZ-ZÍ-NU KÙ.BABBAR ŠA <sup>D</sup>IŠ[TAR  
 10' [ ]<sup>1</sup> GU<sub>4</sub> 8 UDU A-NA MUNUS.MEŠ SUM-hi x<sup>317</sup>[

<sup>315</sup> Restoration based on the occurrence of the verb *tamenk-* with mouth and eyes. See, too, note to translation.

<sup>316</sup> On copy ŠA.

<sup>317</sup> It is conspicuous that after SUM-*hi* the text continues even though *karū* or *nawi* do not seem possible.

- 11' [ ]x-ta GUŠKIN ki-e-iz-x x[  
 12' [ GU]ŠKIN wa-an-ti-an-za 1 x[  
 13' [ ]<sup>1</sup> GU<sub>4</sub> 8 UDU A-NA DINGIR.ME[Š SUM-hi  
 14' [ ]x-da ha-<sup>1</sup>a<sup>318</sup>-[  
 15' [ ]x x [

Translation KBo 27.60 (Bo 75/112)

- 1 [ ] silver [  
 2' [ i]f His Majesty [  
 3' [ made t]o Šaumatari a v[ow  
 4' [ ] ..., then [I shall ] for you an offering [  
 5' [The queen made the following vow in] Utruna in a dream to Ištar of the power<sup>319</sup>:  
 6' ["If you, o goddess, my mistress,] sh[ow me] (your) divine justice  
 7' [and ... you] make [the e]yes fast<sup>320</sup> for His Majesty [  
 8' [ ]You will ta[ke]. . . then [shall I] for the goddess 6 oxen[  
 9' [ ] inlaid, 1 silver axe<sup>321</sup> of Ištar [  
 10' [ ]1 ox (and) 8 sheep shall I give to the women<sup>322</sup> [  
 11' [ ] golden ..., from here [  
 12' [ ] a golden ... wantianza<sup>323</sup> 1 [  
 13' [ ]1 ox (and) 8 sheep [shall I give] to the god[s

<sup>318</sup> *Dahanga* impossible because of plene writing.

<sup>319</sup> For *haštari* in the Ištar cult, see I. Wegner, *Gestalt...*, AOAT 36, 107 f. Prior to this text, this type of Ištar was unknown.

<sup>320</sup> I have opted for this reading despite the fact that in HEG T, D<sub>1</sub>, 79, E. Neu says it only occurs in inedita in the third person singular. For the verb *damenk-* + eyes cf. KBo 9.125 + i 6'. Although the expression probably means healing, the sticking together of the eyes seems more likely to be unfavourable, unless reference is made to the retina!

<sup>321</sup> For the axe in the Ištar-cult see I. Wegner, *Gestalt...*, AOAT 36, 53, 99 and 208.

<sup>322</sup> Female temple personnel?

<sup>323</sup> This would seem to mean a characteristic of a golden article (?). "Warm" seems impossible.

14' [ no translation possible

15' [

KBo 34.143 (236/a)

*Transliteration KBo 34.143 (236/a)*

Left Col.

1' [ ] x[  
 2' [ ]x *ma-ši-wa-an an-da pa-iz-z[i*  


---

 3' [ ]x UN<sup>324</sup> 4 MA.NA  
 4' [ ]x  
 5' [ ]MA<sup>1</sup>.NA

Right Col.

1' [ ]-<sup>1</sup>nu<sup>1</sup>-mi [  
 2' [SI]G<sub>5</sub>-ah-mi [  


---

 3' A-NA<sup>D</sup> ZA-BA<sub>4</sub>-B[A<sub>4</sub><sup>325</sup>  
 4' še-ir IK-RU-UB[  
 5' DINGIR-LUM-kán aš-n[u-ši  
 6' GAM pí-d-da-a-an-z[i  
 7' nu KIN SI[G<sub>5</sub>-ru

*Translation KBo 34.143 (236/a)*

Left Col.

1' [  
 2' [ ] so often does he go i[n

<sup>324</sup> Although the sign UN is clearly written, I have not been able to form a suitable subst. with it. An expected GUŠKIN is impossible.

<sup>325</sup> At the end of this line either INIM-ni or apadda can be filled in.

3' [ ] ... 4 minas  
 4' [  
 5' [ ] mina

Right Col.

1' [ ] shall I. . . [  
 2' [shall] I repair [  


---

 3' To Zababa  
 4' I made a vow because of ... [  
 5' [you], o god, bring [about  
 6' they shall recompens[e  
 7' Let the oracle be favou[rable

KBo 34.145 (432/e)

*Transliteration KBo 34.145 (432/e)*

1' [ ] an-da-an x[  
 2' [ ]BI-<sup>1</sup>IB<sup>1</sup>-RU GUŠK[IN  
 3' [ A-NA]<sup>D</sup>UTU<sup>URU</sup>TÚL-na ma-a[l-ta-aš<sup>326</sup>  


---

 4' [ ]-x še-ir A-NA<sup>D</sup>U HI.HI-aš-š[i  
 5' [ SA]G.DU GUŠKIN ma-al-ta-aš  


---

 6' [ ]I ALAM KÙ.BABBAR I MA.NA ma-al-ta-aš na-<sup>1</sup>a<sup>1</sup>-[wi<sup>327</sup>  


---

 7' [ ]<sup>D</sup>U<sup>URU</sup>Kum-man-ni I UD.ZAL.L[E K]Ú.BABBAR 15 GÍN<sup>328</sup>  
 8' [ ]x-an-ni<sup>329</sup> INA<sup>URU</sup>Za-an-za-ra ma-al-ta-aš  
 9' [ ]-ya-at ka-ru-ú SUM-an

<sup>326</sup> As in E. Neu, *Der Anitta-Text*, StBoT 18, 45<sup>35</sup>.

<sup>327</sup> No more than -wí can be filled in because of lack of space.

<sup>328</sup> We can add this place to the references given by E. Neu, *Althethitische Ritualtexte* ..., StBoT 25, 146<sup>494</sup>.

<sup>329</sup> A restoration LUGAL-u-iz-n]a-an-ni is possible. Cf. KUB 15.11 ii 22.

- 10' [ ]x-ša<sup>1</sup>e<sup>1</sup>-eš-ri nu-kán šu-up-pí-ya-tar  
 11' [ ]A-NA<sup>D</sup>UTU<sup>1</sup>-ŠI a-pid-da še-ir<sup>1</sup>kiš-an IK-RU-U<sup>1</sup>[B  
 12' [ ] x [

Translation KBo 34.145 (432/e)

- 1' [ ] inside [ ]  
 2' [ ] a golden rhyto[n]  
 3' [ ] he/she prom]ised [to] the sun goddess of Arinna  


---

 4' [ ] because of ... promised he/she to the Stormgod of Lightning<sup>330</sup>  
 5' [ ] a golden hea[d]  


---

 6' [ ] he/she promised 1 silver statue (of) 1 mina. Not yet (given).  


---

 7' [ ] the Storm]god of Kummanni 1 [sil]ver Morning Star of 15 šekels  
 8' [ ] in Zanzara<sup>331</sup> he/she promised  
 9' [ ] ... Already given.  


---

 10' [ ] an image, and purity.  
 11' [ ] because of that made for His Majesty the following vo[w:  
 12' [ ]

KBo 41.59 (2189/c)

Transliteration KBo 41.59 (2189/c)

Obv. 1?

- 1' [ ] -y]a?-wa-za-kán

<sup>330</sup> For this Stormgod see I. Singer, *Muwatalli's Prayer to the Assembly of Gods through the Storm-God of Lightning* (CTH 381), 1996, 185-189.

<sup>331</sup> Zanzara does not occur in any other text.

- 2' [ ]<sup>D</sup>K]u-pa-pa-aš<sup>332</sup>  


---

 5'' [ ] -a  
 8'' [ ] G]U<sub>4</sub><sup>?</sup> am-aš-ši<sup>333</sup>

Lines 3', 4', 6', 7': no writing left. Numbering uncertain.

Obv. 2?

- 1' [ ] x<sup>D</sup>[  
 2' [ ]<sup>D</sup>UTU-ŠI x[  
 3' [ ] A-NA DINGIR-L[IM  
 4' [ ] -u]n [ ]  
 5' [ ] p[ī]-ih-hi [ ]  


---

 6' [ ] x<sup>334</sup> A-NA<sup>D</sup>LUGAL-[ma  
 7' [kiš-an] IK-RU-UB ma<sup>1</sup>a<sup>1</sup>[-an  
 8' [ ] x ar-ha SIG<sub>5</sub>-[in ú-iz-zi  
 9' [nu]<sup>1</sup>A<sup>1</sup>-NA DINGIR-LIM 1 UD x<sup>335</sup>  
 10' 1 GE<sub>6</sub> KÙ.BABBAR 1 GE<sub>6</sub> GUŠKIN [ ]  
 11' DINGIR-LUM-ya-za ma-la-[a-ši  
 12' nu-ud-du-za BAL<sup>336</sup>-an-za-[ki-mi<sup>337</sup>  


---

 13' ma-a-an-na-mu<sup>D</sup>LUGAL-m[a  
 14' <sup>D</sup>UTU-ŠI ki-e-iz [ ]  
 15' nu ku-it ku-i[t  
 16' nu-za A-NA<sup>1</sup>DINGIR<sup>1</sup>[-LIM

<sup>332</sup> A restoration to form the name of this goddess would seem grounded in view of her occurring in Hittite texts in this writing. Cf. too V. Haas, "Substratgottheiten des westhurrischen Pantheons", *RHA* 36, 1978, 59-69 (p. 67 ff.).

<sup>333</sup> It would seem more likely that the scribe forgot -ba- than that he wrote a deliberately shortened form: am-ši or am would then have sufficed. But HW<sup>2</sup>, 66 gives another example in KBo 8.57 Obv. 4, Rev. 10: am-aš-ši-in. Reading GU<sub>4</sub> uncertain because before am-aš-ši (in intercolumnium) there is one vertical wedge visible.

<sup>334</sup> A vertical stroke which cannot represent ANA, 1 or m.

<sup>335</sup> No KÙ.BABBAR or GUŠKIN possible.

<sup>336</sup> BAL is written with a relatively old sign.

<sup>337</sup> Other forms are also possible.

- 17' *šap-pu*-[  
 18' *nu-ud*-[*du-za*  
 19' x[

*Translation KBo 41.59 (2189/c)*

Obv. 2?

- 1' [  
 2' [ ] His Majesty [  
 3' [ ] to the go[d  
 4' [  
 5' [ ] shall I [give]
- 
- 6' [ ] to Šarru[ma  
 7' [ ] made [the following] vow: "If  
 8' [ ] safely re[turns  
 9' [then I shall] for the god 1 day [  
 10' 1 silver night (and) 1 golden night [  
 11' and [you], o god, [shall] appro[ve (them)  
 12' then for you [I] shall mak[e] offerings [

- 13' And if you, Šarruma, for me [  
 14' His Majesty from here [  
 15' and anything whatsoever [  
 16' then shall [I] to the g[od  
 17' no translation possible  
 18' and (for) y[ou  
 19' ... [

KBo 41.60 (220/e)<sup>338</sup>

*Transliteration KBo 41.60 (220/e)*

Obv. 1?

- 1' [ ]x [ ]  
 2' [ ]<sup>u</sup>iz-zi<sup>D</sup>UTU-ŠI<sup>339</sup>  
 3' [ ]x<sup>kán</sup>-kán
- 
- 4' [ *kiš-an* ]K-RU-UB *ma-a-an-wa* GAL ME-ŠE-DI  
 5' [ ]<sup>wa-ra</sup>-aš *ma-a-an*-<sup>wa</sup>-kán A-NA IZI<sup>340</sup> ku-it  
 6' [ -a]t tu-uk A-NA<sup>D</sup>IŠTAR<sup>URU</sup>Ša-mu-ha  
 7' [ ] *na-a-wí*
- 
- 8' [ ]:pár-zi-ša<sup>341</sup> IK-RU-UB *na-a-wí*
- 
- 9' [ *a-píd-a*]a še-ir *kiš-an* IK-RU-UB  
 10' [ U]L a-ki e-eš-zi-wa-ra-aš  
 11' [ ]aš-šu-<sup>la</sup>-aš EZEN<sub>4</sub> DÙ-mi<sup>na-a</sup>[-wí

*Translation KBo 41.60 (220/e)*

Obv. 1?

- 1' [  
 2' [ ] comes, His Majesty  
 3' [ ] (is) hung
- 
- 4' [ ] made the following] vow: "If the chief-of-guard  
 5' [ ] and he ..., if for the fire something  
 6' [ i]t for you, Ištar of Šamuha.

<sup>338</sup> For an indirect join with KBo 9.96, see *Konkordanz*.

<sup>339</sup> There could have been more signs after the dividing line.

<sup>340</sup> One sign in rasura.

<sup>341</sup> Not in CHD. (:)*parzašša* comparable? Or better ]x-pár-zi-ša in stead of gloss sign?



- 7' [ ] Not yet (given).
- 
- 8' [ ] ... he/she promised. Not yet (given).
- 
- 9' [ ] made because of this [ ] the following vow:
- 10' [ ] he shall not die (and) he shall stay (alive)
- 11' [ ] I shall celebrate the festival of salvation. Not yet (celebrated).
- 

KBo 53.112 (1538/u)

*Transliteration KBo 53.112 (1538/u)*

Left Col.

- 1' [ ] IK<sup>L</sup>-RU-UB ma-a-an<sup>L</sup> (-)[
- 2' [ ] A<sup>L</sup>.ZU ŠA KUR<sup>URU</sup> KÁ.DINGIR.RA
- 3' [ ] x pí-ih-hi
- 4' [ ] x GUŠKIN<sup>342</sup>
- 5' [ ] in<sup>L</sup>-zi<sup>343</sup>
- 
- 6' [ ]
- 7' [ ] x-an<sup>344</sup> me-<sup>L</sup>mi<sup>L</sup>-i[š-ta?

*Translation KBo 53.112 (1538/u)*

Left Col.

- 1' [ ] made a vow: "If [
- 2' [ ] the doctor from Babylon<sup>345</sup>

<sup>342</sup> GUŠKIN ends in a paragraph line.

<sup>343</sup> After -jinzi (a Luwian plural?) is one line more possible.

<sup>344</sup> Remnant renders *kiš-an* an impossible reading.

<sup>345</sup> This is most likely the doctor who died later in Hattuša, thus rendering possible a fairly accurate dating during the reign of Hattušili III. A previous doctor had come from Babylon at the request of Muwatalli. It is possible that Hattušili made the vow in KBo 53.112 on behalf of the sick doctor. For Mesopotamians at Hattuša see G.M. Beckman, "Mesopotamians and Mesopotamian Learning at Hattuša", *JCS* 35, 1983, 97-114

- 3' [ ] I shall give
- 4' [ ] (of) gold
- 5' [ ] ...
- 
- 6' [ ]
- 7' [ ] he] spo[ke?

KUB 15.4

*Transliteration KUB 15.4*

Obv. 1

- 1' [MUNUS.LUGAL-za-kán A-NA<sup>D</sup> ]-al-la-an-ni<sup>346</sup> IK-RU-UB ma-<sup>L</sup>a<sup>L</sup>[-an-wa]
- 2' [ ] x-<sup>L</sup>a<sup>L</sup>-an<sup>347</sup> pa-ra-a Ú-UL tar-na-at-t[i]
- 3' [ ] x<sup>348</sup> DÜ-mi a-pa-a-aš-ma-wa-kán nam-<sup>L</sup>a<sup>L</sup> [ ]
- 4' [ ] ma-a-an-wa<sup>349</sup> UTU-ŠI TI-an [ ]
- 5' [har-ti<sup>350</sup> GIŠ-TUKUL.HI.JA<sup>351</sup> -ya-aš-ši mu-wa-at-ta-lu-uš
- 6' [ ] ŠA<sup>L</sup> AN.ZA.GÀR-ma-wa-kán
- 7' [ ] DÜ-mi
- 8' [ ] x DÜ-mi
- 9' [ ]
- 10' [ ]

(p. 106 f.). It is more likely that the <sup>L</sup>A.ZU of 1506/u was a priest rather than a doctor. If it was the same doctor, then the specification "from Babylon" was expected there as well.

<sup>346</sup> It is possible that the restoration given does not take up all the available space on the tablet (cf. following note). The name of a god is certainly to be expected here, but which one is not certain. The only possible name that fits in with E. Laroche, *Recherches...*, *RHA* 46 and S. Košak, *Odzadni Slovar Hetitskih Imen*, 1974 is <sup>D</sup>Allani which, however, is always spelt with one n, e.g. in KUB 15.11 ii 5.

<sup>347</sup> Collation confirms what the copy indicates, namely that -ra-an instead of [y]a-an is not a likely reading. Otherwise with the aid of KUB 15.1 i 5-6 line 2 could very well be restored to read <sup>D</sup>UTU-ŠI TI-nu-an har-ti HUL-u-i-wa-r]a-an pa-ra-a etc.

<sup>348</sup> In any case GUŠKIN cannot be read before DÜ-mi.

<sup>349</sup> Possibly ŠI can be read in erasure before ma-a-an-wa.

<sup>350</sup> Har-ti is the most likely restoration, since TI-an in line 4' is not followed by -za.

<sup>351</sup> GIŠ-TUKUL.HI.JA with J. Friedrich "Zu den kleinasiatischen Personennamen mit dem Element *muwa*", *Kl. F.* 1, 1930, 359-378 (p. 376<sup>3</sup>) and H.G. Güterbock, "Die Elemente *muwa* und *ziti* in den hethitischen Hieroglyphen", *Ar. Or.* 18, 1950, 208-238 (p. 216<sup>36</sup>). Cf. KUB 15.9 ii 2'. Friedrich's reference to KUB 15.8 i 4' is incorrect, since there is a question of <sup>L</sup>Za-mu-u-wa-[at-ti].

11' [ ]<sup>ka</sup>-ru-ú  
12' [ ]x

## Translation KUB 15.4

## Obv. 1

1' [The queen] made [to ...]allanni<sup>352</sup> a vow: "I[f you]  
2' [ ] do not deliver him,  
3' I will make [ ]and this will furthermore  
4' [ ]if you [keep] His Majesty alive  
5' [ ]and for her strong [weapon]s<sup>353</sup>  
6' [ ] and in the tower  
7' [ ] I will make  
8' [ ] I will make  
9' [ ]  
10' [ ]  
11' [ ] Already (given).  
12' [ ]

## KUB 15.6

## Transliteration KUB 15.6

## Obv. 1

1' [ ]x x x  
2' [ ]  
3' [ ]-mi  
4' [ ]-m]i  
5' [ ]x LÚ.MEŠ AMA.A.TU  
6' [ ]x-<sup>ya</sup>]-tar-ra-ša<sup>354</sup>

<sup>352</sup> ...]allanni is probably the ending of a divine name. The choice between "him" and "her" in line 5' depends on the gender of the god mentioned here.

<sup>353</sup> For the weapons of Ištar, Cf. KUB 15.1 iii 37' and my article "A Hittite Tablet...", *JEOL* 25, 73<sup>+30</sup>.

7' [ ]x-ta  
8' [ ]  
9' [ ]  
10' [ ]x[ ]

11' [ ]x kiš-an IK-RU-UB  
12' [ ]-<sup>ta</sup>-ri  
13' [ ]ar-ha u-<sup>i</sup>-ya-ši  
14' [ ]  
15' [ ]

16' [ ]-wa-ar wa-[aš]-<sup>ku</sup>-i-ya-aš  
17' [ ]x IGI.<sup>HI</sup>.A?<sup>355</sup> TI-nu-<sup>ši</sup>  
18' [ ]k]a-ru-ú ar-<sup>ta</sup>-ri  
19' [ ]<sup>DUG</sup>har-ši-y]a-al-li<sup>356</sup> ŠA KÙ.BABBAR DÙ-mi

20' [ ]x Ú-UL x<sup>357</sup>-ta  
21' [ ]

22' [ ]-<sup>za</sup>

## Obv. 2

1' [m]a-a-a[n(-)  
2' nu-<sup>kán</sup> A-NA [ ]  
3' na-at A-<sup>NA</sup> [ ]

<sup>354</sup> Judging by the photograph, -ša would seem preferable to -ta as in the copy, but no greater clarity is thus achieved.

<sup>355</sup> The reading IGI.HI.A is probably correct. It is perhaps possible to discern remnants of KÁN before IGI. To the best of my knowledge, "making eyes live" occurs nowhere else. Not in C. Burde, *Hethitische medizinische Texte*, StBoT 19, 1974.

<sup>356</sup> Restoration suggested by A. Götze, "Die Pestgebete...", *Kl. F.* 1, 200<sup>5</sup>. *DUG haršiyalli-* is mentioned by O.R. Gurney, *Hittite Prayers...*, AAA 27, 122.

<sup>357</sup> The photograph likewise is too vague to enable positive identification of the sign. According to C. F. Justus, "Semantic and Syntactic Aspects of 'Knowing in One's Heart'", *Or.* 52, 1983, 107-115 (p. 112<sup>24</sup>): ŠA.

- 4' x<sup>358</sup> D<sup>U</sup>TU-ŠI x[
- 
- 5' MUNUS.LUGAL-za-<sup>[kán]</sup> INA <sup>URU</sup>[ A-NA D<sup>Hur-ri</sup>
- 6' Ú A-NA D<sup>Še-ri</sup> x [
- 7' <sup>[hu]</sup>-u-<sup>[ma]</sup>-an-<sup>[da]</sup>-aš GE<sub>6</sub>-[an-da-aš
- 8' a-ša-<sup>[at-ta]</sup> nu-uš-<sup>[ma-aš]</sup> [
- 9' É.DINGIR-LIM<sup>[DÙ]</sup>-an-zi<sup>[ku-e]</sup>-[
- 
- 10' MUNUS.LUGAL-za-kán INA <sup>[URU]</sup>Ka-<sup>[a]</sup>-t[a-pa A-NA D<sup>U</sup>
- 11' <sup>[kiš]</sup>-an I[K-RU-UB] ma-<sup>[a]</sup>-a[n-wa
- 12' A-NA KASKAL KUR [<sup>URU</sup>A]r-za-u-[wa
- 13' KUR <sup>URU</sup>[
- 14' ma-<sup>[a]</sup>-[an(-)
- 15' <sup>[D]</sup> [
- 16' D[
- 17' nu ku-[
- 18' ma-a-a[n(-)
- 19' nu a-pi-[
- 20' nu ku-<sup>[e]</sup> (-)[
- 
- 21' ma-a-an-[na<sup>359</sup>
- 22' iš-ta-m[a-aš-ti-mu
- 23' nu-uš-ši-ká[n Ú-UL ]
- 24' tar-na-<sup>[at]</sup>-t[i
- 25' ma-ši-e-e[š<sup>360</sup>

Translation KUB 15.6

Obv. 1

- 1' [ ]

<sup>358</sup> The photograph also clearly shows UT at the beginning of the line.

<sup>359</sup> Comparable passages: KUB 15.1 ii 25-27 and iv 18'-22'.

<sup>360</sup> A remnant of EŠ is discernible in the photograph.

- 2' [ ]
- 3' [ ] I will
- 4' [ ] I will
- 5' [ ] the house-members
- 6' [ ] ...
- 7' [ ]
- 8' [ ]
- 9' [ ]
- 10' [ ]
- 
- 11' [ ] made the following vow:
- 12' [ ] will be ...
- 13' [ ] you shall send away
- 14' [ ]
- 15' [ ]
- 
- 16' [ ] of an error
- 17' [ ] you make the eyes? live
- 18' [ ] already stands (there)
- 19' [ ] I will make a stor[age vessel] of silver
- 
- 20' [ ] ... not
- 21' [ ]
- 

- 22' [ ]

Obv. 2

- 1' If [
- 2' then to [
- 3' and that to [
- 4' ... His Majesty [
- 

- 5' The queen ... in (the city of) [ to Hurri]
- 6' and to Šeri [

- 7' (of) every/all nig[th(s)  
 8' remained <sup>361</sup>(?) and for them [  
 9' they shall make a temple. Which [  


---

 10' The queen made in Kat[apa to  
 11' the following v[ow:] "If  
 12' for the campaign (against) the country of [A]rzaw[a  
 13' the country of [  
 14' If  
 15' [  
 16' [  
 17' and wh[ich  
 18' If [  
 19' and that [  
 20' and which [  


---

 21' [And] if [  
 22' [you] lis[ten to me  
 23' and for him [  
 24' [you] do [not] aband[on  
 25' as much a[s

## KUB 15.7

## Transliteration KUB 15.7

Obv. 1?

- 1' [ ]x[ ]x[  
 2' [ ]<sup>361</sup>SI x SÁ-at<sup>1</sup>  
 3' [ ]-ti  
 4' [ ]IG<sub>5</sub>-in ú-wa-u-en

<sup>361</sup> There is no certainty as to the verb from which the from *ašatta* derives (cf. E. Neu, *Interpretation...*, StBoT 5, 19).

- 5' [ ]x <sup>D</sup>UTU-ŠI  
 6' [ KÙ.]BABBAR GUŠKIN i-ya-mi  
 7' [ KÙ.]BABBAR GUŠKIN i-ya-<sup>1</sup>mi<sup>1</sup>  
 8' [ ]<sup>1</sup>ŠÁ<sup>1</sup> 10 GÍN S[UM-hi]  


---

 9' [ ]-<sup>1</sup>ah<sup>1</sup>-ti[

## Translation KUB 15.7

Obv. 1?

- 1' [ ]  
 2' [ ] was designated  
 3' [ ]  
 4' [ ] we came in [good] condition  
 5' [ ] His Majesty  
 6' [ ] of si]lver (and) gold will I make  
 7' [ ] of silver (and) gold will I make  
 8' [ ] of 10 šekels w[ill I give]  


---

 9' [ ] you ... [

## KUB 15.8

## Transliteration KUB 15.8

Obv. 1

- 1' [ ]x x x[  
 2' [ ku-e-da-n]i<sup>362</sup> pi-di A-NA MUNUS.LUGAL [  
 3' [ ki]-<sup>1</sup>e<sup>1</sup>-da-ni pi-di ]iš?<sup>1</sup>-[  


---

 4' MUNUS.LUGAL-za-kán A-NA <sup>D</sup>U AN <sup>1</sup>Za-mu-u-wa-a[t-ti še-ir kiš-an<sup>363</sup>]

<sup>362</sup> Collation indicates -n]i as reading.

5' <sup>1</sup>IK<sup>1</sup>-RU-UB ma-a-an DINGIR-LIM EN-YA <sup>D</sup>U[TU-ŠI TI-nu-an har-ti nu]  
 6' <sup>1</sup>A<sup>1</sup>-NA DINGIR-LIM 1 ZI GUŠKIN 3 GÍN x[  
 7' [1-E]N<sup>1</sup>NU<sup>1</sup>-TUM IGI.HI.A KÙ.BABBAR ŠA <sup>1</sup>6<sup>1</sup> G[ÍN DÙ-mi]

8' [ MU]NUS. <sup>1</sup>LUGAL<sup>1</sup>-kán [  
 9' [ ]x[

## Rev. 4

1' [ ]-a-  
 2' [a]n<sup>1</sup>da ú<sup>1</sup>-  
 3' 1 GU<sub>4</sub> 8 UD[U  
 4' A-NA DINGIR-LIM x[  
 5' ŠA GUŠKIN A[-NA  
 6' ma-a-an I-N[A  
 7' <sup>m</sup>Ta-at-ta[l(-)]<sup>364</sup>

## Translation KUB 15.8

## Obv. 1

1' [  
 2' [ on whi]ch place ... for the queen [  
 3' [ on t]hat place [  
 4' [On advice of] Zamuwatti, the queen made to the Stormgod of heaven the [following]  
 5' vow: "If you, o god, my lord, [keep His Majesty alive, then]  
 6' for the god [I will make] 1 golden soul of 3 šekels [  
 7' [1] pair of silver eyes of 6 šekels [  
 8' [ the queen [  
 9' [

<sup>363</sup> The reference in connexion with *muwattala* made by J. Friedrich, "Zu den kleinasiatischen...", *Kl. F.* 1, 376<sup>3</sup> must rest on an error.

<sup>364</sup> Mentioned neither as beginning of a name nor as complete name in NH. Even after collation <sup>m</sup>Tala[kka] proves to be impossible.

## Rev. 4

1' [  
 2' in ... [  
 3' 1 ox (and) 8 she[ep  
 4' to the god [  
 5' of gold t[o  
 6' if in [  
 7' Tatta[l?

## KUB 15.9

## Transliteration KUB 15.9

## Obv. 2

1' [ ]TI-<sup>1</sup>nu-an<sup>1</sup> [har-ti]  
 2' [ ]x <sup>GIŠ</sup>TUKUL.HI.A mu-u-wa-at-ta-a[l-l]i-[i]š-ša<sup>365</sup>  
 3' [ ]x ha-aš-ši-ik-zi  
 4' [ ]-iz še-ir u-ša-an-ta-ra-a-i  
 5' [ ]-y]a-an-te-eš<sup>366</sup> ZAG.HI.A-za  
 6' [ ]<sup>1</sup>a<sup>1</sup>-pí-e-el-ma-aš-ši-kán  
 7' [ ]x nu A-NA DINGIR-LIM EN-YA  
 8' [ ]-an<sup>1</sup>-na nu-kán A-NA 1<sup>EN</sup> ši-it-tar  
 9' [ A-NA 1<sup>EN</sup> ši-it-tar-ma-kán  
 10' [ ]a]-<sup>1</sup>pa<sup>1</sup>-a-aš-ma nam-ma  
 11' [ A-NA DINGIR-LI]MEN-YA 1-an ZA[G] x  
 12' [ ]x x x[

Rev. 3<sup>367</sup>

1' [ ]<sup>1</sup>tar-na-at-ti<sup>1</sup>

<sup>365</sup> Reading of H.G. Güterbock, "Die Elemente...", *Ar. Or.* 18, 216<sup>+36</sup>, who adds: "Wohl nom. pl. auf -iš für -eš". The text photograph does not seem to evidence that the expected acc. pl. ...lu-uš-ša can be read here.

<sup>366</sup> A part. form of *zai-* = "go beyond" could possibly be read here.

<sup>367</sup> Possible restoration HUL-u-i-wa-ra-an pa-ra-a Ú-UL] tar-na-at-ti, as in KUB 15.1 i 6 et alia.

- 2' [ <sup>D</sup>]UTU-ŠI IŠ-TU 1 ME MA.NA  
 3' [ <sup>1</sup>]KÙ.BABBAR GUŠKIN<sup>1</sup> AN.BAR AN.BAR GE<sub>6</sub> AN.NA  
 4' [ ]hu-u-ma-an-za nu KI.LÁ.BI 1 ME MA.NA  
 5' [ ]x<sup>1</sup> A<sup>1</sup>-NA<sup>1</sup> DINGIR<sup>1</sup>-LIM pí-ih-hi
- 
- 6' [ ]GEŠTU [ ]G<sup>1</sup>IG-at nu-za-kán MUNUS.LUGAL  
 7' [ ]x 1 GEŠTU GUŠKIN 10 GÍN  
 8' [ ]HUB].BI-ya GUŠKIN 3 GÍN

## Translation KUB 15.9

## Obv. 2

- 1' [ ] you [keep] alive  
 2' [ ] and strong weapons  
 3' [ ] he/she shall feast on  
 4' [ ] because of ... *ušantari*<sup>368</sup>  
 5' [ ] ... by the boundaries  
 6' [ ] and of those ... for him [ ]  
 7' [ ] then for the god, my lord  
 8' [ ] ... and for one solar disc  
 9' [ ] and [for one] solar disc  
 10' [ ] and those further  
 11' [ ] for the god], my lord, one boundary [ ]  
 12' [ ]

## Rev. 3

- 1' [ ] you shall let  
 2' [ ] His Majesty, from 100 minas

<sup>368</sup> See H. Otten/J. Siegelová, "Die hethitischen Gulš-Gottheiten und die Erschaffung der Menschen", *AfO* 23, 1970, 32-38 (p. 33-36) for a treatment of (:)*ušantar(a)i*. A. Goetze (*The Hittite Ritual of Tunnawi*, 1938, 75 erroneously with *ú* as first sign) considers a 3rd sg. pres. of a verb a possibility for this place. H. Otten/J. Siegelová, "Die hethitischen...", *AfO* 23, l.c.: "Man wird nunmehr, aufgrund von 1167/z auch hierbei eher an das Adjektiv *ušantari*- denken." "Pregnant" would not seem a tenable meaning for all the texts cited by H. Otten/J. Siegelová. A study of the relationship with the verb *haššik* (+za), with which *ušantari* twice occurs in the votive texts (KUB 15.9 ii 3'f. and KUB 31.77 iii 13') could give the meaning "filled", "full" for *ušantari*-.

- 3' [ ] silver, gold, iron, meteoric iron (and) tin  
 4' [ ] whole, and the weight of it (is) 100 minas  
 5' [ ] I will give to the god.
- 
- 6' [ ] ear [ ] fell ill and the queen  
 7' [ ] 1 golden ear (of) 10 šekels  
 8' [ ] and a golden [ear] pendant (of) 3 šekels
- 

## KUB 15.10

## Transliteration KUB 15.10

## Obv. 1

- 1' [ ]x  
 2' [ ]  
 3' [ ]<sup>1</sup>3 ME UDU<sup>1</sup>
- 
- 4' [ ]-<sup>1</sup>pí<sup>1</sup>-e-eš  
 5' [ ]t]e?-eh-hi  
 6' [ ]<sup>1</sup>A<sup>1</sup>MUŠEN<sup>1</sup>-wa GIM-an  
 7' [ ]x e-še-ir  
 8' [ ]x MUNUS.LUGAL ŠÀ Û-TI  
 9' [ ]x-mu GAM-an  
 10' [ ]GUŠKI]N DÙ-mi  
 11' [ ]D]Û-mi  
 12' [ ]-y]a-wa-mu<sup>369</sup>
- 
- 13' [ ]x-<sup>1</sup>at<sup>1</sup>  
 14' [ ]x

<sup>369</sup> In the copy it has erroneously been assumed that there is not a line of text after 12' and above the paragraph divider. Line 13' and 14' should be 14' and 15' respectively.



## Translation KUB 15.12

## Obv. 1

- 1' and further [  
 2' and *arrahan*[<sup>372</sup>*i*  
 3' His Majesty said: [  
 4' I will not invoke. You however ... not [  
 5' if however for you His Majesty should [  
 6' *annai*<sup>373</sup> he did not invoke [  


---

 7' Dream of the queen. In Katapa she saw (a dream) [  
 8' which city for your grandmother [  
 9' of Urazi remains,  
 10' and later they shall treat them well.
- 
- 11' Dream of the queen. In Katapa she saw (a dream) [  
 12' they ... friendly<sup>374</sup> [  


---

 Rev. 4

- 1' Thus I [  
 2' no further [  
 3' and even [  
 4' and [they] shall sprinkle the eyes [  
 5' I entered and [  
 6' and further he/she sat (there) and to me [  
 7' and it sat (there) and they [  


---

<sup>372</sup> The meaning of *arrahani* is unknown. P. Meriggi, "Testi luvili", *Athenaeum* 35, 1957, 56-77 (p. 58) gives "curse", "calomny". According to EHS, 561, *arrahan*[*i* is either a subst. = "curse" or part of a verb. H. Hoffner, "An English-Hittite Glossary", *RHA* 80, 33 s. v. "to curse" = *arrahaniya*.

<sup>373</sup> It is not known which form of which word *annai* is (Cf. HW<sup>2</sup>, 74). Is it by chance that in KUB 26.88:7 f. *annai* also occurs (as object) with *halzai*?

<sup>374</sup> I have interpreted the form *išhaššarueš* as nom. pl. of the adj. *išhaššaru-* with a subject that could be latent in the 3rd pl. verb form ending in *-ir*. HW, 86 takes *išhaššarueš-* to be a verb: "freundlich werden" (?), (beschädigt)". The meaning given by H. Freydank, "Eine hethitische Fassung des Vertrages zwischen dem Hethiterkönig Suppiluliuma und Aziru von Amurru", *MIO* 7, 1960, 356-381 (p. 376) for *išhaššaruešš-* is "to care for the welfare", "to satisfy".

- 8' and in the same way for them it [  


---

 9' and further even Pantiya sent me [  
 10' before (and) behind me [  
 11' and terrifying<sup>375</sup> ... [  
 12' and they ... for me ... terrify[ing  
 13' [ ] I shall say t[o
- 

## KUB 15.13

## Transliteration KUB 15.13

## Obv. 2

- 1 [ *IK*]-*RU-UB*  
 2 [ <sup>D</sup>*SIN-aš*]<sup>[a]</sup>-*ki*  
 3 [ *KI.LÁ.*]<sup>[BI]</sup> *NU.GÁL*  


---

 4 [ *IK-R*]*U-UB*  
 5 [ <sup>D</sup>*SIN-aš*]<sup>[a]</sup>-*ki*  
 6 [ *KI.LÁ.*]<sup>[BI]</sup> *NU.GÁL*  


---

 7 [ <sup>[IK]</sup>-*RU*-<sup>[UB]</sup>  
 8 [ <sup>D</sup>*SI*]*N-aš a-ki*  
 9 [ *i*]-*ya-mi*  


---

## Translation KUB 15.13

## Obv. 2

- 1 [ he/she m]ade a vow:  
 2 [ there will] be a lunar eclipse<sup>376</sup>  


---

<sup>375</sup> The meaning ascribed to *kuwarayalla* is based on HW Erg. 3, 21 (s.v. *kuwayaralla*).

<sup>376</sup> Literally: "the Moon-god shall die".



- 3 [ of un]specified weight
- 
- 4 [ he/she made a vow
- 5 [ there will be] a lunar eclipse
- 6 [ of unspecified] weight.
- 
- 7 [ ] he/she made a vow
- 8 [ there will] be a lunar eclipse
- 9 [ I] will make.
- 

## KUB 15.14

*Transliteration KUB 15.14*Obv. 1?<sup>377</sup>

- 1' [ma-a-an ki-e-d]a-ni-pát INIM-ni še-ir [
- 2' [ EZEN<sub>4</sub>.MEŠ t]e-eh-hi nu A-NA <sup>D</sup>U <sup>URU</sup>Ne<sup>U</sup>-[ri-ik
- 3' [ ]<sup>D</sup>ZA-BA<sub>4</sub>-BA<sub>4</sub> a-pí-e-<da>-ni<sup>378</sup> IN[IM-ni še-ir
- 4' [ EGIR-pa-a]n ti-ya-ši nu ki-nu-un [
- 5' [ EZEN<sub>4</sub>.HI.]A<sup>379</sup> iš-šu-wa-an ti-an-zi<sup>É</sup>.[DINGIR-LIM
- 6' [ ]x SIG<sub>5</sub>-ah-hi LÚ GU<sub>4</sub>.MAH-ták-kán [
- 7' [ ]<sup>nu</sup>-uš-ma-aš É.MEŠ DINGIR.MEŠ SIG<sub>5</sub>-a[h-hi

*Translation KUB 15.14*

Obv. 1?

- 1' [ if] because of th[is] event precisely [
- 2' [ ] I will inaugurate [festivals] and for the Stormgod of Ne[rik

<sup>377</sup> Although there certainly are similarities between KUB 15.14 and KUB 15.21 as regards vocabulary, these two texts differ too much structurally to assume, as does E. Laroche CTH 590, a join without direct connexion or to be able to give incontestable restorations.

<sup>378</sup> HW<sup>2</sup>, 172, gives as possibilities a-pí-e-ni-iš-ša-an or a form of apeniššuwant-. In view of the many scribal errors, an inserted <da> is quite justifiable.

<sup>379</sup> Although a sign for IŠ is written close to it, nevertheless a dir. obj. "festivals" with tai + part. seems highly feasible. EZEN<sub>4</sub>.MEŠ *tehhi* is certain in KUB 15.21:2 and restored in KUB 15.14:2'.

- 3' [ ] Zababa [because of] that ev[ent
- 4' [ ] you shall assist then shall now [
- 5' [ ] one shall begin to celebrate [festivals]. The tem[ple
- 6' [ ] I will set in order. A bull-man<sup>380</sup> [shall] for you
- 7' [ ] and [I] will set the temples in order for th[em

## KUB 15.15

*Transliteration KUB 15.15*

Obv. 1

- 1 [ ]x x x-<sup>zi</sup>-i<sup>š</sup>-<sup>ša</sup> (-)[
- 2 [A-NA] <sup>D</sup>U <sup>URU</sup>Ne<sup>U</sup>-<sup>ri-ik</sup> kiš-an [IK-RU-UB
- 3 [A-NA] MUNUS.LUGAL-kán x<sup>381</sup> [ ]-ra-a [
- 4 šu-up-pa še-e-šu-<sup>u-wa</sup>-[ar<sup>382</sup>
- 5 I-NA UD.7.KAM <sup>D</sup>[IŠTA]R<sup>U</sup> GAŠAN<sup>U</sup>-YA
- 6 ALAM MUNUS.LUGAL-<sup>ya</sup>-[
- 7 A-NA DINGIR-LIM p[i-ih-hi
- 
- 8 ma-a-an-na-ká[n
- 9 <sup>D</sup>UTU-ŠI-za EZE[N<sub>4</sub>
- 10 [DINGIR.MEŠ]x [

Rev. 4

- 1' [ ]x x[
- 2' [ (-)p]i-an [
- 3' [ ]<sup>1</sup>GU<sub>4</sub> ŠE<sup>383</sup> 8<sup>U</sup>UDU<sup>U</sup>[
- 
- 4' [ Š]À KARAŠ-kán? x[

<sup>380</sup> The bull-man is probably a temple official who takes part in rituals, just like the dog-man, the lion-man etc.

<sup>381</sup> The sign after -kán looks like Û.

<sup>382</sup> Šeššuwat in HW, 191.

<sup>383</sup> Although ŠE has been erased, there is no reason to leave it out of the text. A GU<sub>4</sub> ŠE is also mentioned in KUB 15.11 ii 22. In the great majority of cases, an ordinary ox is promised. GU<sub>4</sub> is the reading of H. Ertem (*Boğazköy... faunası*, 49<sup>3</sup>).

- 5' [ ] IK-RU-UB ma-a-an-x [ ]  
 6' [ HUL-lu<sup>384</sup>] ÚŠ-an Ú-UL ki-ša-r[i]  
 7' [ ] 1 ZI KÙ.BABBAR 1 NÍG.SI.SÁ-<sup>tar</sup> [KÙ.BABBAR<sup>385</sup>  
 8' [ ] DINGIR-LUM-ya-za hal-zi-ih-hi ku-e-d[a-ni  
 9' [ ] 1 GU<sub>4</sub> 8 UDU KÙ.BABBAR GUŠKIN<sup>ka</sup>-ru-ú [ ]

## Translation KUB 15.15

## Obv. 1

- 1 [ ] ..... [ ]  
 2 [made to] the Stormgod of Nerik the following [vow:  
 3 to the queen [ ] ... [ ]  
 4 sleeping in a clean (bed) [ ]  
 5 on the 7th day [Išta]r, [my] lady, [ ]  
 6 and a statue of the queen [ ]  
 7 [I will giv]e to the god [ ]

## Rev. 4

- 1' [ ]  
 2' [ ] beforehand?  
 3' [ ] 1 fat ox (and) 8 sheep [ ]  
 4' [ ] in the army [ ]  
 5' [ ] made the vow: "If [ ]  
 6' [ the evil] dying shall not occur [ ]  
 7' [ ] 1 silver soul (and) 1 [silver] justice [ ]

<sup>384</sup> Cf. KUB 15.1 i 24. Without HUL-lu in KUB 5.1 i 44... ŠÀ KARAŠ.HI.A ÚŠ-an UL DÙ-ri...

<sup>385</sup> Cf. E. Laroche, review of KUB 44, *RHA* 33, 1975, 63-64 (p. 64). I am grateful to Prof. Neu for his reference.

- 8' [ ] and 1 will invoke the divinity, for whom  
 9' [ ] 1 ox (and) 8 sheep (of) silver (and) gold." Already (given).

## KUB 15.18

## Transliteration KUB 15.18

## Obv. 2

- 1' [ ] x x[ ]  
 2' [ ] 1 UD K[Ù.BABBAR] 1 UD GUŠ[KIN ]  
 3' [ ] AMA<sup>1</sup>-YA-wa ku-e<sup>1</sup>-[ ]-ta<sup>386</sup>  
 4' [ ] K]AM ŠEŠ<sup>1</sup>UTU-ŠI-wa(-) [ ]x-an  
 5' [ ] na-at IŠ-TU [ ]  
 6' [ ] I-NA<sup>URU D</sup>]U-aš-ša 1 ZI GUŠK[IN ]  
 7' [ ] -aš I-NA<sup>URU</sup>U-da A-NA<sup>387</sup> m<sup>x</sup>-[ ]-ir  
 8' [ ] kiš-an IK-RU-UB ku-it-m[a-an-wa ]  
 9' [ ] Ú-UL ku-it-ki na-ah-ti<sup>388</sup> ]-ni-ma-aš(-)?  
 10' [ ] x-na iš-tar-na-ma-aš-ši(-) x [ ]  
 11' [ ] SUM-hi<sup>1</sup>GAM<sup>1</sup>-an-na<sup>1</sup> 1 GU<sub>4</sub>.MAH [ ]-zi  
 12' [ ] hi<sup>1</sup>-ya-aš x[ ]

## Rev. 3

- 1' [ ] x[ ]  
 2' [ ] A-N]A DINGIR-LIM<sup>1</sup>EN<sup>1</sup>-Y[A  
 3' [ ] KÙ.]BABBAR A-NA DINGIR-LIM p[i-ih-hi

<sup>386</sup> It would seem that the signs to the right of the damaged part belong to the same column. These remnants could very well be the last signs of the respective lines.

<sup>387</sup> See note on translation.

<sup>388</sup> The fragmented sign cannot be HA. If the vow is made to a person, *nahti* would fit well as form.

- 4' [ ]GIM-an pi-an ar-ha šal-la<sup>389</sup>-[nu-ši  
 5' [ ]pi-ih-hi
- 
- 6' [ ]an-da-an pi-an SIG<sub>5</sub>-za ú-e-ir  
 7' [ ]x DINGIR-LIM-za a-aš-šu<sup>389</sup>-wa-an-ni pa-ra-a<sup>389</sup> ha<sup>389</sup>-an-da-x-x<sup>389</sup>  
 8' [ ]e<sup>389</sup>-eš pi-ih-hi DINGIR-LIM-ya-za ha<sup>389</sup>-zi-ih<sup>389</sup>-hi
- 
- 9' [ ]tar-kum-ma-at-te<sup>389</sup>-ni [D]UTU-ŠI<sup>389</sup> IGI<sup>389</sup> ZAG  
 10' [ ]x-ši<sup>390</sup> pi-ra-an EGIR-pa<sup>389</sup> IR<sup>389</sup>-ta<sup>391</sup>  
 11' [ ]pi-ih-hi
- 
- 12' [D]UTU-ŠI-kán A-NA<sup>389</sup> D<sup>389</sup>MUNUS.LUGAL<sup>389</sup> URU<sup>389</sup> D<sup>389</sup>U-aš-ša kiš-an<sup>392</sup> [K-RU]-UB<sup>389</sup> ma-a-an-wa-mu  
 IGI ZAG  
 13' [ ]x an-na-al-la  
 14' [ ]A-NA<sup>389</sup> D<sup>389</sup>MUNUS.LU]GAL<sup>389</sup> URU<sup>389</sup> D<sup>389</sup>U-aš-ša  
 15' [ ]x  
 16' [ ]x-la<sup>389</sup>-aš-ši-at<sup>389</sup>

## Translation KUB 15.18

## Obv. 2

- 1' [ ] [ ]  
 2' [ ] 1 [silver] day (and) 1 gol[den] day [ ]  
 3' [ ] my mother ... [ ] ...  
 4' [ ] ... a brother of His Majesty [ ] ...

<sup>389</sup> There is possibly not enough space for the restoration of *ha-an-da[-it-ta-ri]*. Two signs could fit in, e.g. *ha-an-da[-an-za]*. Since the last sign does not seem to be *-za*, I have inserted no restoration in the text. L. Zuntz (*Die hethitischen Ortsadverbien...*, 79): "Ob das Verbum, das Nomen oder das Adjektiv vorliegt ist ... nicht zu erkennen..."

<sup>390</sup> In the photograph, the sign before *-ši* somewhat resembles *-iš*.

<sup>391</sup> For restoration compare, for example, KUB 15.1 iii 17'.

<sup>392</sup> The restoration of A. Ünal, *Hattušili III*, TdH 3, 218: [MUNUS.LU]GAL etc. is less plausible in my opinion. On the other hand his restoration for line 15 (wrongly numbered 16 by him) does remain possible: [*ar-ku-wa-ar kiš-an e-eš-še-eš-ta*]. Cf. KUB 15.1 ii 46 f. Nevertheless there is a good possibility that the content of the vow stood in lines 15 and 16.

- 5' [ ] and that with [ ]
- 
- 6' [ in] Tarhuntašša 1 golden soul [ ]
- 
- 7' [ ] in Uda to/for<sup>393</sup> [ ] ..  
 8' [ ] made the following vow: "As long [as ]  
 9' [ ] you fear nothing [ ] ..  
 10' [ ] and within him [ ]  
 11' [ ] I will give and in addition 1 bull [ ] ..
- 
- 12' [ ] ... [ ]

## Rev. 3

- 1' [ ] ... [ ]  
 2' [ ] to the god, m[y] lord, [ ]  
 3' [ (of) si]lver ..... [I will gi]ve to the god. [ ]
- 
- 4' [ ] as soon as [you] .... mak[e] small beforehand [<sup>394</sup>  
 5' [ ] I will [gi]ve.
- 
- 6' [ ] they came forward favourably<sup>395</sup>  
 7' [ ] desti[ned?] by the divinity for the well-being  
 8' [ ] I will give and I will invoke the divinity.
- 
- 9' [ ] you designate (and) the right eye of His Majesty  
 10' [ ] before him requested again<sup>396</sup>

<sup>393</sup> If the sign after *A-NA* is a wedge representing a person, then *-ir* could form part of *še-ir*: "For the sake of", reinforcing *A-NA* = "for". If, however, it was the name of a god in the fragment broken off, the *A-NA* must mean "to".

<sup>394</sup> It is not clear what (*pian*) *arha šallanu-* means. Probably *arha* gives the verb the opposite meaning (L. Zuntz, *Die hethitischen Ortsadverbien...*, 39 and HAB, 73). If *pian* should not be linked with *arha šallanu* (not in L. Zuntz, *Die hethitischen Ortsadverbien...*, 50-54), then it would be translated as: "at the front".

<sup>395</sup> According to A. Kammenhuber, *Orakelpraxis...*, TdH 7, 28, this is MUŠEN oracle terminology. In L. Zuntz, *Die hethitischen Ortsadverbien...*, 103: "in das ... kamen sie von der günstigen Seite nach vorne". A. Archi, "L'ornitomanzia ittita", *SMEA* 16, 160 f. translates SIG<sub>5</sub>-za as : "(con volo) bello, bene".

- 11' [ ] I will give.
- 
- 12' [His Majesty made the following] vow [to "The queen" of Tarhuntašša]: "If my right eye  
 13' [ ] from former times  
 14' [ ] to "The que]en" of Tarhuntašša  
 15' [ ]  
 16' [ ] ....

KUB 15.19

Transliteration KUB 15.19

Obv.

- 1' [ ] x-x<sup>396</sup> kán še-ir<sup>397</sup> x[ ]  
 2' [ ] BAL-[ah]<sup>398</sup> hi<sup>399</sup> [ ]
- 
- 3' [DŠa-ú-ma-t]a-ri<sup>400</sup> URU Ka-it-ta-na MUNUS.LUGAL-za-kán A-NA <<sup>D</sup>Ša-ú-ma-ta-ri><sup>397</sup> [URU] [Ka-  
 it-ta-na kiš-an IK-RU-UB]  
 4' [ma-a-an DINGIR]<sup>401</sup> LUM<sup>402</sup> EN-YA DUTU-ŠI TI-nu-an har-ti ku-it-ma-an<sup>403</sup> kán<sup>404</sup> [ ]  
 5' [ ]-za nu ú-wa-mi A-NA DINGIR-LUM EN-YA 1 ZI GUŠKIN 1 MA.N[A pí-ih-hi]
- 
- 6' [ma-a-an<sup>398</sup> DIN]GIR-LUM EN-YA SILIM-li GAM-an ar<sup>405</sup> ta<sup>406</sup> ti A-NA DUTU-ŠI ku-i-e-eš[ ]  
 7' [ ]-u]š UKÙ.MEŠ-uš na-aš-kán pí-an<sup>407</sup> ar<sup>408</sup> ha du-wa-ar-na-at-ti nu-x[ ]  
 8' [ ] DINGIR-LUM ša-ku-wa-aš-ša-ra-aš SI x SÁ-ri na-an ha-liš-ši-ya-mi an-k[u ]  
 9' [ ]-šu? Ú-UL-ma SIxSÁ-ri nu A-NA<sup>D</sup> <<nu A-NA<sup>D</sup>>> Ša-ú-ma-ta-r[i ]

<sup>396</sup> -ši could be the remnant of a verbal form (2nd. sg. pr.) A. Kammenhuber, "Sporadische...", in: Fs Güterbock, 155 places a question mark at this place and states that in any case the asyndeton "forwards and back again" is not meant.

<sup>397</sup> As introduction, the beginning of this line could conceivably do without A-NA. In this long line of text, the scribe could have made a mistake and have omitted the name of the deity after A-NA later on, perhaps because he thought he had just written I-NA, after which the place name would be in its proper place. In KBo 16.98 ii 5, the king journeys to Kaittana and the queen makes her offering "from afar" and from this it can be inferred that in our text the queen makes her offering in Hattuša ("from afar"). This could imply that the two texts are closely related and refer to the same journey. According to RGTC 6, 161, Kaittana occurs only in these two passages in Hittite texts.

<sup>398</sup> The sentence could possibly begin with ma-a-an-mu. Since it would be a very tight fit, I have not put it in the text.

- 10' [ ] ha-liš-ši-an-da a-wa-an ša-ra-a DÜ-mi ka-ru-ú
- 
- 11' [za-aš-hi-ya-z]a MUNUS.LUGAL A-NA UD.KAM.HI.A EZEN<sup>409</sup> zu-up-pa-ri A-NA<sup>D</sup> Ša-ú-ma-  
 ta-r[i<sup>399</sup> ]  
 12' [ar-ku-wa-ar<sup>400</sup> kiš-an] e<sup>401</sup> eš-še-eš-ta ma-a-an-wa A-NA<sup>D</sup> UTU-ŠI am-me-e-da-za Ú-UL ku<sup>402</sup> e<sup>403</sup> [ ]  
 [iz-qa GÜB-li-iš-zi]  
 13' [nu-wa A-NA]A<sup>D</sup> Ša-ú-ma-ta-ri 1 ZI GUŠKIN 20 GÍN up-pa-ah-hi
- 
- 14' [MUNUS.LUGAL]-za-kán<sup>404</sup> NA<sup>URU</sup> Mu-šu-ni-pa<sup>405</sup> A<sup>406</sup> NA<sup>407</sup> E[ZE]N<sup>408</sup> HI<sup>409</sup> A<sup>410</sup> DUTU-ŠI še<sup>411</sup> i[r ]  
 15' [ ] x x.MEŠ [ ] x x x x[ ]

Rev.

- 1' [ ] x<sup>412</sup> ma<sup>413</sup> (-) tar<sup>414</sup> (-) [ ]  
 2' [ ]-an<sup>415</sup> GIM<sup>416</sup> an mar-x<sup>403</sup> [ ]  
 3' [ ] x<sup>417</sup> DUG<sup>418</sup> UTUL KÙ.BABBAR Ì DUG.GA š[u-u-wa-an ]  
 4' [ ] x<sup>419</sup> ka<sup>420</sup> ru-ú
- 
- 5' [ ] x-x-it MUNUS.LUGAL x[ ]  
 6' [ ] e-da<sup>421</sup> ni [ ]  
 7' [ ] a-an<sup>422</sup> (-) [ ]  
 8' [ ] x[ ]

Translation KUB 15.19

Obv.

- 1' [ ] because of [ ]  
 2' [ ] I will offer.

<sup>399</sup> The restorations are based on KUB 15.1 ii 45-48, where the same text occurs with a different name for place and god and A-NA before DUTU-ŠI.

<sup>400</sup> -za arkuwar iya- or ešša- = "to pay". Arkuwar tai- (sometimes with -za) = "to address a prayer" (for example KUB 15.22:3'). Cf. HW<sup>2</sup>, 311 ff.

<sup>401</sup> H. Ertem, Boğazköy... coğrafya adları dizini, 20, has Aškuršunipa instead of Mušunipa.

<sup>402</sup> The available space also admits of A-NA U[D.KA]M.HI.A. In view of the similarity with the sign EZEN<sup>4</sup> in 11' and the lack of any further specification, EZEN<sup>4</sup> is preferable.

<sup>403</sup> The photograph does not give -wa after MAR.

- 3' [Šaumata]ri of Kaittäna. The queen [made the following vow] to <Šaumatari> [of Kaittäna:  
 4' ["If you, o g]od, my lord, keep His Majesty alive as long as [  
 5' [ ] then I will come and [give] to the god, my lord, 1 golden soul (of) 1 mina."

- 6' ["If] you, o god, my lord, stand by (me)<sup>404</sup> in a favourable way<sup>405</sup> (and) the people  
 7' [ ] who [ ], themselves towards His Majesty break, and [  
 8' [ ] of the god is established as sufficient, then I will mount it (in metal), guaranteed [  
 9' [ ] .. is however not established, then for Šaumatari [  
 10' [ ] mounted (in metal), I will make famous.<sup>406</sup> Already (done).

- 11' In the days of the Torch-festival, the queen [prayed] to Šaumatari [in a drea]m  
 12' [as follows:] "If His Majesty in no [way fares badly] through me,  
 13' [then] I will send to Šaumatari 1 golden soul (of) 20 šekels."

- 14' [The queen] .... in Mušunipa during the f[estiv]als, on behalf of His Majesty  
 15' [

Rev.

- 1' [ ] [  
 2' [ ] when [  
 3' [ ] a silver jar f[illed wit]h good oil [  
 4' [ ] Already (done).

- 5' [ ] .... the queen [  
 6' [ ] [  
 7' [ ] [  
 8' [ ] [

<sup>404</sup> For GAM ar- = "to stand beside . . .", see HW<sup>2</sup>, 202.

<sup>405</sup> SILIM-li (= aššuli) means: "for the welfare of the king". Cf. E. Neu, *Interpretation...*, StBoT 5, 6 f.

<sup>406</sup> The meaning of *awan šarā* DÜ is uncertain. A. Kammenhuber, "Sporadische...", in: Fs. Güterbock, 155<sup>16</sup>: "Goetzes einziger Beleg für *awan šarā* [Madduwattaš, MVAeG 32/1, 135 sub c. mit Anm. 19 (20)] ist semantisch unklar...". I agree with O.R. Gurney, *Hittite Prayers...*, AAA 27, 96 that it could be identical with *šer iya-* = "to exalt", "to celebrate" (cf. Gloss., 184). Less plausible is the literal meaning of the translation of HW, 80: "in die Höhe kommen lassen" = to cause to come up (to the temple). For a comparable *šarla-* = *šarā dā-* = "enlever", "soulever", see E. Laroche, "L'adjectif sarli- 'supérieur' dans les langues asianiques", in: Fs. Friedrich, 291-298 (p. 292). Moreover, I cannot find grounds in the text for the inference that here the issue is: "eine Herstellung von zerbrochenem Kultgerät" (A. Kammenhuber "Sporadische...", in: Fs. Güterbock, l.c.).

KUB 15.20

*Transliteration KUB 15.20*

Obv. 2

- 1' [ ] x x[ ] x(-) an-da an ma-a-an-ma [ ]  
 2' [ ] Ú-UL<sup>407</sup> da-] pi an SIG<sub>5</sub>-in nu TE.MEŠ NU.SIG<sub>5</sub>-ta x[  
 3' [A-NA<sup>D</sup> Wa]-an-za<sup>408</sup> kiš-an IK-RU-UB ma-a-an-wa-mu x[  
 4' [ ] x-aš KÁ-aš an-da Ú-UL ku-iš-ki KAR-z[i  
 5' [nu A-NA<sup>D</sup> Wa]-an-za 1 GU<sub>4</sub> 8 UDU pi-ih-hi
- 6' [ ] x ku-e-da-ni me-mi-ni še-ir A-NA<sup>D</sup> U[TU-ŠI  
 7' [ ] x me-mi-an<sup>D</sup> UTU-ŠI I-DI a-ri-ya-x [  
 8' [ ] x A-NA INIM MUNUS.SUHUR. LÁ<sup>1</sup> šu-up-pa še-e-šu-u-w[a?-ar  
 9' [ ] A-NA DINGIR-LIM IK-RI- BI<sup>1</sup>.HI.A me-ma-an har-z[i  
 10' [ ] z]a-an-ki-la-tar A-NA INIM MUNUS.SUHUR.LÁ še-[ir  
 11' [ ] IK-R]I-BI.HI.A še<sup>1</sup>-ir SI x SÁ-at k[a-ru-ú

- 12' [ ] 8 UDU A-NA<sup>D</sup> U<sup>1</sup>.GU[R

Rev. 3

- 1' [ ] x BE-an [  
 2' [ ] x[ ] x-e-iz-zi-ya<sup>1</sup>  
 3' [ ] 1 GU<sub>4</sub> 8<sup>1</sup> [UDU na-a]n-na-an-zi<sup>409</sup>
- 4' [ ] DUTU-ŠI<sup>1</sup> IŠTAR ME<sup>410</sup> UGU x[  
 5' [ ] x<sup>411</sup> šar-ra-aš-ši-ya l[a-ar-ši-ya<sup>412</sup>  
 6' [ ] x-an-na-aš z[i

<sup>407</sup> Ú-UL has been restored in order to produce the meaning that is (probably) appropriate.

<sup>408</sup> For the reading <sup>D</sup>Wa-an-za, see KUB 15.22:4'. In both texts she occurs in relationship with KÁ.

<sup>409</sup> Some verbs which have UDU as direct object are: *penna-*, *unna-* and *nanna-*. Since the remnant of the sign at the end of the damaged part most resembles -an, *nannanzi* is given in the text.

<sup>410</sup> ME = *zahhiyaš* also occurs as epithet qualifying <sup>D</sup>LAMMA: Cf. A. Archi, "Divinità tutelari e Sondergötter ittiti", *SMEA* 16, 1975, 89-117 (p. 99).

<sup>411</sup> The remnant preceding ŠAR is reproduced correctly in the copy.

<sup>412</sup> CHD L-N, 47: "Hurrian offering term, perhaps to be restored in KUB 15.20 iii 5."

## Translation KUB 15.20

Obv. 2

- 1' [ ] ... [ ] .... When however [ ]  
 2' [ not en]tirely good and the omens were unfavourable [ ]  
 3' [ ] he/she made the following vow [to Wa]nza: "If me [ ]  
 4' [ ] within the gates<sup>413</sup> encounters no one  
 5' [ then I] will give Wanza 1 ox (and) 8 sheep.
- 
- 6' [ ] for the sake of which matter to His [Majesty  
 7' [ ] ... matter His Majesty knew ... [ ]  
 8' [ ] for the matter of the temple-woman ... sleeping in a clean (bed) [ ]  
 9' [ ] she uttered vows to the divinity [ ]  
 10' [ ] (as) penance on behalf of the matter of the temple-woman [ ]  
 11' [ ] was determined because of the [vo]ws. Already (done).
- 
- 12' [ ] 8] sheep to Šulinkat[te
- Rev. 3
- 1' [ ] if [ ]  
 2' [ ] ....  
 3' [ ] 1 o]x (and) 8 [she]ep they shall [se]nd.
- 
- 4' [ ] His Majesty, Ištar of the battle, ... up ... [ ]  
 5' [ ] for the sovereignty<sup>414</sup> ... [ ]  
 6' [ ] ..... [ ]

<sup>413</sup> Although A. Kammenhuber (*Orakelpraxis...*, TdH 7, 28) discerns a (SU) oracle here, another possibility would seem to be that 'gate' should be taken in its literal sense. In KUB 15.22:11', a silver gate is promised to this same goddess Wanza.

<sup>414</sup> In H.M. Kümmel (*Ersatzrituale...*, StBoT 3, 49<sup>+14</sup>), *šaraššiya-* is termed a Hittite dative (plus question mark). Most recently, E. Laroche, *Glossaire de la langue hourrite II*, RHA 35, 1977, 216: "*šarašši* = royauté, *šaraššiya* = dat. loc. kiz.", reference being made to H.M. Kümmel (*Ersatzrituale...*, StBoT 3).

## KUB 15.21

Transliteration KUB 15.21

- 1'<sup>415</sup> [ki-e-da-ni]-pát INIM-ni še-ir ma-a-an-mu<sup>D</sup> I[ŠTAR  
 2' [ ]-ir DÙ-mi EZEN<sub>4</sub>.MEŠ-ták-kán te-eh-hi [ ]  
 3' [ ]x EZEN<sub>4</sub> zé-e-na-an-ta-aš EZEN<sub>4</sub> ha-mi-i[š-ha-an-ta-aš-ša]
- 
- 4' [ki-e-da]-ni-pát INIM-ni še-ir ma-a-an-za<sup>LÚ</sup> KÚR [tar-ah-mi nu-ut-ta]  
 5' [ALAM.HI].<sup>[A<sup>TIM</sup>]</sup> DÙ-mi EZEN<sub>4</sub>.MEŠ an-na-al-l[i-uš-ša-kán EGIR-pa]<sup>[te]</sup>[-eh-hi]  
 6' [ ]N]AM.RA-ya-at-ta<sup>416</sup> pí-ih-hi
- 
- 7' [ki-e-da-ni]-<sup>[pát]</sup> INIM-<sup>[ni]</sup> [še-ir ma-a-an-za<sup>LÚ</sup> KÚR tar-ah-mi]<sup>417</sup> [ ]  
 8' [ ]x NAM.RA-y[a-at-ta pí-ih-hi ] x x[ ]
- 
- 9' [ ]k]i-e-da-ni-pát<sup>418</sup> INIM-<sup>[ni]</sup> še-ir<sup>LÚ</sup> KÚR-za<sup>[te]</sup> tar-ah-mi  
 10' [ ]x ALAM DINGIR-LIM-ya-kán SIG<sub>5</sub> EGIR-an DÙ-mi  
 11' [ ]pu]-nu-uš-mi na-aš-ta QA-TAM-MA e-eš-ša-an-zi
- 
- 12' [ ]-na ki-e-da-ni-pát [INIM-n]i še-ir<sup>LÚ</sup> KÚR-za tar-ah-mi  
 13' [ALAM DINGIR-LIM] DÙ-mi 1 GU<sub>4</sub> 1 UDU 1<sup>[MÁŠ.GAL]</sup> 1/2 ŠA-A-TI BA.BA.ZA  
 14' [pí-ih-hi EZEN<sub>4</sub> z]é-e-na-an-ta-aš EZEN<sub>4</sub> ha-mi-iš-ha-an-ta-aš-ša kiš-[an]
- 
- 15' [ ]I-NA<sup>URU</sup>]Ha-ti-en-zu-wa ki-e-da-ni-pát INIM-n[i ]  
 16' [še-ir ALAM DINGIR]-LIM SIG<sub>5</sub> DÙ-mi  
 17' [ ]x DÙ-mi nu-ut-ták-kán<sup>[EZEN<sub>4</sub>]</sup>.MEŠ t[e-eh-hi]

<sup>415</sup> An argument against a possible join with KUB 15.14 is the difference in style of the writing: KUB 15.21 is written in a wild, artistic manner, totally different from that KUB 15.14. KUB 15.21 looks like a sort of summarizing tablet containing almost identical vows and consequently the lines supplement each other for the major part.

<sup>416</sup> One more direct object probably preceded NAM.RA. S. Alp, "Die soziale Klasse der NAM.RA-Leute und ihre hethitische Bezeichnung", *JKF* 1, 1950, 113-135 (p. 117) assumes only [nu], which seems unlikely in view of the position of -ya-at-ta. In line 8' the remnant of the sign preceding NAM.RA makes ALAM DINGIR-LIM a possibility. In line 6' this possibility is precluded by the suggested restoration of ALAM.HI.]A TIM in line 5'.

<sup>417</sup> The restoration in line 7' is based on line 4'.

<sup>418</sup> Although ma-a-an would seem to be the obvious restoration in line 9' and 12', the position of -za later on in both sentences renders it unlikely.

## Translation KUB 15.21

- 1' Because of precisely [this] matter: If for me I[štar  
 2' [ ] I will make (and) I will institute festivals for you [  
 3' [ ] an autumn festival [and a spr]ing festival.
- 
- 4' Because of precisely [th]is matter: If [I defeat] the enemy, [then for you] I will  
 5' make [statu]es [and] I will institute [again] the old festivals  
 6' [ ] and I will give you civilian prisoner(s).
- 
- 7' [Because of] precisely [this] matter: [If I defeat the enemy]  
 8' [I will give you] civilian prisoner(s).
- 
- 9' [ ] because of precisely this matter, shall I defeat the enemy?<sup>419</sup>  
 10' [ ] and shall I later make a good statue of the god?<sup>420</sup>  
 11' [ ] I will instigate an inquiry and then they shall act accordingly.
- 
- 12' [ ] ... because of precisely this [matte]r, shall I defeat the enemy?  
 13' I will make [a statue of the god] and 1 ox, 1 sheep, 1 he-goat (and) half a *SUTU* porridge  
 14' [will I give.] An autum[n festival] and a spring festival in this man[ner].<sup>421</sup>
- 
- 15' [ in] Hatenzuwa [because of] precisely this matter I will  
 16' make [a] good [statue of the] god.  
 17' [ ] will I make and I will in[stitute] festivals for you.

<sup>419</sup> An interrogative sentence, however unsatisfactory, would seem to be the only possibility, since the position of *-za* before *tar-ah-mi* indicates the beginning of a new sentence.

<sup>420</sup> Another possible translation: "to make good again" = "to have repaired" is less probable in view of the absence of *EGIR-an* in line 16.

<sup>421</sup> This line forms the rather strange conclusion to the abridged version of a vow formerly made.

## KUB 15.22

## Transliteration KUB 15.22

- 1' [<sup>422</sup> *kiš-an IK*]-<sup>1</sup>*RU*-<sup>1</sup>*UB* <sup>1</sup>*ma-a-an*-<sup>1</sup>*[wa-mu*  
 2' [ *]x* <sup>1</sup>*GU*<sub>4</sub> <sup>8</sup>*UDU.HI.A-ya* <sup>1</sup>*pí-ih-hi* [  


---

 3' [ *]x* *I-NA* <sup>URU</sup>*TÚL-na ar-ku-wa-ar ti-ya-u-wa-an*-<sup>1</sup>*zi* [  
 4' [ *kiš-a*]*n IK-RU-UB* <sup>D</sup>*Wa-an-za-aš*<sup>423</sup> *GAŠAN-YA ka-a-ri ti-ya-u-wa-aš* [  
 5' [ *k*]*a-a-ri ti-iš-ki-iz-zi nu-mu ma-a-an A-NA* <sup>D</sup>*UTU* <sup>URU</sup>*TÚL-na GAŠAN-Y* [*A*  
 6' [*I-NA KUR.KUR.*]*MEŠ* <sup>URU</sup>*HAT-TI* <sup>GIŠ</sup>*TUKUL* <sup>LÚ</sup>*KÚR Ú-UL tar-na-at-ti A-NA*  
*KUR.KUR.MEŠ* <sup>URU</sup>*HAT-TI* *x* [  
 7' [ *IN*]*IM-za a-ri nu-uš-ma-aš Ú-UL ku-e-iz-qa INIM-za UGU wa-ah-nu-uz-z*[*i*  
 8' [ *]x* *A-NA SAG.DU* <sup>D</sup>*UTU-ŠI* *ÚS-aš INIM-aš pa-ra-a Ú-UL a-ri BE-an-*  
*kán KUR* <sup>URU</sup> [  
 9' [ *]KUR.KUR.MEŠ* <sup>URU</sup>*HAT-TI* <sup>h24</sup>*ŠÀ É.LUGAL Ú A-NA SAG.DU*  
<sup>D</sup>*UTU-ŠI* *ha*-<sup>1</sup>*at*-*tu-la-an-n*[*a*<sup>425</sup>  
 10' [*ma-a-an DINGIR-L*]*UM* <sup>1</sup>*GAŠAN*-<sup>1</sup>*YA HUL-u-wa-za* <sup>KUŠ</sup>*A-RI-TUM pí-an DIB-ti nu A-NA*  
*DINGIR-LIM GAŠAN-YA* <sup>KUŠ</sup>*A*-<sup>1</sup>*[RI-TUM*  
 11' [ *]KÁ KÙ.BABBAR DÙ*-<sup>1</sup>*mi*-<sup>1</sup>*KI.LÁ.BI* <sup>1</sup>*ZI-za da-ah*-<sup>1</sup>*hi* [  


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 12' [*MUNUS.LUGAL* *]x* *INA* <sup>URU</sup>*TÚL-na LU-LI-IM.MEŠ* *INA MU.2.KAM* *x*<sup>426</sup> [  
*ma-a-an*]  
 13' [*DINGIR-LUM GAŠAN-Y*]*A* <sup>D</sup>*UTU-ŠI* *TI-nu-an har-ti nu-z*[*a*

<sup>422</sup> Owing to the many ideograms and the width of the tablet, it is not possible to indicate accurately the space available for restorations.

<sup>423</sup> For the reading <sup>D</sup>Wanza, Cf. E. Laroche, "Recherches...", *RHA* 46, 91: "... *Wanzaš* *GAŠAN-YA*, qui pose un problème de lecture...".

<sup>424</sup> Something like *-kán*, though damaged, is written instead of *-TI* in <sup>URU</sup>*HAT-TI*. In A. Archi, "L'organizzazione...", *Or. Ant.* 12, 212 Hatti lands (*KUR.KUR* <sup>URU</sup>*PA*) without mention of a complement.

<sup>425</sup> The line probably ended with *hattulannaš* or *-az*. The remnant of the sign precludes a dat. ending in *-ni*.

<sup>426</sup> The trace following *KAM* could possibly be *E[ZEN<sub>4</sub>]*: "On the second day of the ... festival". Cf. V. Haas, *Der Kult von Nerik*, 65<sup>4</sup> for deer and festival (with Akkadian reading for *LÚ-LIM*). The Sumerian reading *LÚ.LIIM* in O.R. Gurney, *Hittite Prayers...*, AAA 27, 60 note 1 and *LÚ.LIM* = "deer" in HW, 282.

- 14' [ <sup>DUG</sup>]GAL-*ma*<sup>427</sup> *š*u-un-na-at-t[i]  
 15' [ ]Ü-an a-u[š-ta  
 16' [ ]x-la-aš-ši(-)[

## Translation KUB 15.22

- 1' [ ] made the following] vow: "If [for me  
 2' [ ] I will give 1 ox and 8 sheep." [ ]  
 3' [ ] in order to address a prayer in Arinna<sup>428</sup> [ ]  
 4' [ ] made the fol]lowing vow: Wanza, my lady ... of indulgence  
 5' [ ] forbears<sup>429</sup> and if for me for the Sun-goddess of Arinna, my lady, you [ ]  
 6' [do not permit the weapon (of) the enemy [in the countri]es of Hatti (and) for the countries of Hatti [ ]  
 7' [ ] shall come because of the event and in no respect whatsoever a change shall occur for them [ ]  
 8' [ ] for the person of His Majesty the matter of dying shall come no further (and) if the country of [ ]  
 9' [ ] the countries of Hatti, in the palace<sup>430</sup> and for the person of His Majesty ... the health [ ]  
 10' [ if you, o god]dess, my lady, hold up (your) shield in protection against the evil,<sup>431</sup> then for the goddess, my lady, a sh[ield

<sup>427</sup> It is possible that *-ma* is a Hittite complement. The form *šunnatti* is the only appropriate one, even though the remnant of the sign does not indicate *-ti*.

<sup>428</sup> For *arkuwar tai-*, see note on KUB 15.1 ii 46 and KUB 15.19 Obv. 12'. It is not likely that the infinitive in this line is governed by *IKRUB*, as assumed by *Prière hittite*, 19 and, with some reservation, by HW<sup>2</sup>, 313, who wrongly renders *IKRUB* as a first person. There is a considerable amount of space for supplementary text. H. Th. Bossert, *Asia*, 1946, 84 likewise does not assume dependence on *IKRUB*.

<sup>429</sup> The most plausible construction is a conditional clause. For example: "Wanza, my mistress, [if in the matter of ... you] indulge". The translation of H. Th. Bossert, *Asia*, 86: "Sie, meine göttlich Herrin (war) eine zu Willen seiende" seems less apt to me. Now that KAR in for example *kitkar* (adv. "at the head") has been identified as a subst. meaning "head" (most recently in HEG K, 496), *kari tiya-* could perhaps be translated as "post oneself at someone's head" > assist". The meaning "indulge" was first suggested by J. Friedrich, *Staatsverträge...* II, MVAeG 34/1, 1930, 28<sup>72</sup>.

<sup>430</sup> For the difference between É.GAL = "court" and É.LUGAL = "palace", see A. Archi, "L'organizzazione...", *Or. Ant.* 12, 211 f.

- 11' [ and] a silver gate I will make. The weight thereof I will take to heart [ ]  
 12' [The queen ] in Arinna within 2 years deers<sup>432</sup> [ ] if]  
 13' you, [o goddess, my la]dy, keep His Majesty alive and  
 14' [ you] fill the goblet [ ]  
 15' [ ]s]aw a dream [ ]  
 16' [ ] [ ]

## KUB 15.24

## Transliteration KUB 15.24

## Obv. 1

- 1 <sup>D</sup>UTU-ŠI [ ] ku-w]a-pi IŠ-TU <sup>KUR</sup>HAT-TI [ ]  
 2 nu-uš-ma-[aš ]x EZEN<sub>4</sub>.HI.A SAG.UŠ x[ ]  
 3 ku-e-da-[ni UD.KA]M-ti šal-li a-še-eš-šar e-e[š-ta nu a-pi-e-da-ni UD.KAM-ti  
 4 A-NA <sup>D</sup>U <sup>URU</sup>HAT-TI kiš<sup>1</sup>-an IK-RU-UB ma-a<sup>1</sup>-an<sup>1</sup> (-)[DINGIR-LUM EN-YA <sup>D</sup>UTU-ŠI  
 5 TI-nu-ši nu-za <sup>D</sup>U <sup>URU</sup>HAT-TI <sup>É</sup>ha-l[i-en-tu-wa DÜ-mi  
 6 a-aš-ka-na-kán MUNUS.MEŠ <sup>1</sup>ha<sup>1</sup>-az-qa-ra-y[a-az?<sup>433</sup>  
 7 <sup>D</sup>U <sup>URU</sup>HAT-TI-ya-za ku-e<sup>1</sup>-da<sup>1</sup>-ni-pát me-[mi-ni  
 8 <sup>GIŠ</sup>ka<sup>1</sup>-li-ma-an-na-za hal<sup>1</sup>-zi<sup>1</sup>-i[h-hi  
 9 MUNUS.LUGAL-za-kán INA <sup>URU</sup>HAT-TI A-N[A <sup>D</sup> kiš-an IK-RU-UB]  
 10 ma-a-an DINGIR-LIM EN<sup>1</sup>-YA <sup>D</sup>[UTU-ŠI  
 11 <sup>D</sup>UTU-ŠI ar-ha-kán [ ]

<sup>431</sup> All the line 4' to 10' would seem to contain conditional clauses, after which the main clause follows in line 10'.

<sup>432</sup> In B. Landsberger, *Die Fauna des alten Mesopotamien nach der 14. Tafel der Serie HAR.RA* = hubullu, 1934, 98, this passage is mentioned as a deer sacrifice.

<sup>433</sup> For <sup>MUNUS.MEŠ</sup> *hazqayaraz*, compare Rev. 4-5'. It is of course uncertain whether the same form occurred here too. For diverse forms of the word, see HEG H, 234 and F. Pecchioli Daddi, *Mestieri...*, 386.



12 [ -z]a-kán x-x[

Rev. 4

1' [MUNUS.LUGAL-za<sup>1</sup> (-)[  
 2' <sup>D</sup>UTU-ŠI x[  
 3' nu-ut-ta pí-ra-[an  
 4' A-NA BE-EL EZEN<sub>4</sub> [KI.LAM<sup>1</sup> [ ]x x[  
 5' MUNUS.MEŠ ha-az-qa-ra-ya-az pí-ra-an lu-x [

6' MUNUS.LUGAL ku-in<sup>NA4</sup> pí-ru-na-an IQ-BI<sup>1</sup> [  
 7' ŠA<sup>D</sup>U KI.LAM Û<sup>NA4</sup> ZI.KIN ŠA<sup>D</sup> [ ]

Translation KUB 15.24

Obv. 1

1 [Whe]n His Majesty [ ] from Hatti<sup>434</sup> [  
 2 and for the[m ] the regular festivals [  
 3 and on the da[y on wh]ich there was a great assembly [  
 4 she made the following vow to the Stormgod of Hatti: "If [o god, my lord] you  
 5 make live [His Majesty], then [I shall make] (for) the Stormgod of Hatti a hal[entuwa-  
 house  
 6 and a gate ..... the young wom[en<sup>435</sup>  
 7 And for which mat[ter] precisely the Stormgod of Hatti [  
 8 and [I will] invoke the kaliman<sup>436</sup> [

<sup>434</sup> For the translation Hatti, see note on translation KUB 15.1 i 16.

<sup>435</sup> In A. Goetze, review of HW, *JAOS* 74, 1954, 186-190 (p. 189) the form ending in -az is an ablative. H.C. Melchert, *Ablative...*, 410: "I see nothing about its use to suggest that it is an ablative". According to HEG H, 234 this form is a nom. that has many shapes. The women in question could possibly be temple maidens who make preparations for the festivals. This form is not in F. Pecchioli Daddi, *Mestieri...*, 386.

<sup>436</sup> The meaning of <sup>GIŠ</sup>kalima(n) is unknown. I have not encountered it in any <sup>(GIŠ)</sup>kalmana-, <sup>GIŠ</sup>kalmišana- etc. (e.g. AM, 212-214 and HEG K, 467 ff.). The spelling ka-li as compared with kal in the other words is noteworthy. The verb halzai- + za suggests a deified object.

9 In Hattuša the queen [made the following vow to :]

10 "If you, o god, my lord, H[is Majesty

11 His Majesty ..... [

12 [

Rev. 4

1' The queen [  
 2' His Majesty [  
 3' and for you [  
 4' to the lord of the KI.LAM<sup>437</sup> festival [  
 5' the young women .... [  
 6' About which rock the queen spoke [  
 7' of the Stormgod of the KI.LAM and the stele of (the god) [

KUB 15.25

Transliteration KUB 15.25

Obv. 2

1' [ ]x  
 2' [ ]x-ya ú-da-ah-hi  
 3' [

Rev. 3

1 [ A-NA <sup>D</sup>] <sup>URU</sup>HAT-TI kiš-an IK-RU-UB

<sup>437</sup> In emulation of the authoritative study of I. Singer, *The Hittite KI.LAM Festival I-II*, StBoT 27-28, 1983-84, I have left KI.LAM untranslated.

- 2 [ma-a-an] <sup>[URU]</sup>HAT-TI aš-šu-li  
 3 [ ] KÁ-aš a-ar-<sup>[hi]</sup>  
 4 [ ] -ra-še-eš-ša-an  
 5 [ ] x  
 6 [ ] x  
 7 [ ]  
 8 [ ] x

## Translation KUB 15.25

Obv. 2

- 1' [ ]  
 2' [ ] will I bring

Space of approx. 4 lines

Rev. 3

- 1 [ ] made [to ....] of Hattuša the following vow:  
 2 ["If ] Hattuša for the benefit of  
 3 [ ] I will come to the gate

Remaining lines too damaged to translate

KUB 15.26

## Transliteration KUB 15.26

- 1' [ ] -<sup>[tu]</sup>-[ ]  
 2' [ ] x a-pí-[ ]  
 3' [i]š-ga-al-l[i?]-  
 4' [DIN]GIR-LUM-ya-za ha<sup>[zi]</sup>-ih<sup>[hi]</sup>-[ ]  
 5' [a]n-da ar-wí-wí nam-m[a  
 6' <sup>[D]</sup>UTU-ŠI-ya-kán ar-ha<sup>[ir?]</sup>-[ ]

- 7' [m]a-a-an-na-mu <sup>D</sup>IŠTAR <sup>URU</sup>La-wa<sup>[za]</sup>-an-ti-ya

- 8' <sup>[u]</sup>-wa-ši ku-u-un<sup>438</sup> :i-pár-wa-aš-[ha-an ar-ha Ú-UL ]  
 9' [pí]-eš-ši-ya-ši nu A-NA DINGIR-LIM [  
 10' [2 :] <sup>[i]</sup>-pár-wa-aš-ha-aš 1 KÙ.BABBAR 1 GUŠ[KIN DÙ-mi

## Translation KUB 15.26

- 1' [  
 2' [  
 3' [  
 4' and I will invoke the [go]d [  
 5' in the field<sup>439</sup> .... furt[her  
 6' and His Majesty ... away [  
 7' And if you, Ištar of Lawa[zantiya], for me [  
 8' come (and) this iparwaš[ha<sup>440</sup> do not  
 9' disdain,<sup>441</sup> then for the goddess [I will  
 10' [make 2] iparwašhaš,<sup>442</sup> 1 (of) silver and 1 (of) gol[d.

KUB 15.27

## Transliteration KUB 15.27

Obv. 2

- 1' [ ] [ ]  
 2' [ ] A-NA <sup>D</sup>KUŠ<sup>443</sup>kur-š[a-aš<sup>443</sup> kiš<sup>[an]</sup>] [IK-RU-UB]

<sup>438</sup> Instead of ku-u-un in A. Archi, "L'ornitomanzia...", SMEA 16, 164: GUN.<sup>439</sup> Arwiwi can be identified with the Hurrian gen. sg. awariwa < awari = LİL "field", "steppe" (E. Laroche, "Glossaire... I", RHA 34, 65). Hittite gimra or possibly kuera: H.A. Hoffner, "Propaganda and Political Justification in Hittite Historiography", in: H. Goedicke/J. J. M. Roberts (ed.), Unity and Diversity, 1975, 49-62 (p. 62<sup>61</sup>).<sup>440</sup> The meaning of iparwašha- (= iparwašši-?) is still unknown, despite the supposition that it is a sort of bird (moreover not one occurrence with the determinative MUŠEN). Cf. H. Ertem, Boğazköy ... faunası, 215 f.<sup>441</sup> It is probable that line 8' originally ended with a negative, thus giving peššiya a favourable meaning.<sup>442</sup> Although DLL, 52 gives a nom. sg. for iparwašhaš, I believe it must be an acc. pl., because it is followed by "1 silver and 1 golden".

- 3' [ma-a-an] [U<sup>1</sup>]-UL ha-la-a-an-z[i]  
 4' [ ] [ALAM KÙ.BABBAR <sup>m</sup>Tu-ut-tu hu-<sup>1</sup>u? <sup>1</sup>-w[a<sup>444</sup>  
 5' [ ] KI.LÁ.B]I<sup>1</sup>NU.GÁL<sup>1</sup>i-ya-<sup>1</sup>mi<sup>1</sup>

- 6' [ ] A-NA] <sup>[D]</sup>KUŠ<sup>1</sup>kur-ša-aš kiš-an IK-RU-UB  
 7' [ma-a-an] ]-<sup>1</sup>pi<sup>1</sup>-in me-hu-na-aš  
 8' [ ] x I-NA <sup>URU</sup>HAT-TI hal-zi-ih-hi  
 9' [ ] x (-)i-ya-mi ŠA KÙ.BABBAR DÜ-mi  
 10' [ ] ]-<sup>1</sup>in<sup>1</sup> ŠA GUŠKIN  
 11' [ ] ]-<sup>1</sup>nu<sup>1</sup> tap-tap-pa-an  
 12' [ ] ]x-ti-i

## Rev. 3

- 1' [ ] x  
 2' [ ] k]iš-an<sup>1</sup>IK<sup>1</sup>-RU-UB  
 3' [ma-a-an] ku-]in MUŠEN-in  
 4' [ ] ]-<sup>1</sup>TI<sup>1</sup>-an-za<sup>1</sup>ku-iš-ki<sup>1</sup>  
 5' [ ] ]-eš-ši-ya-[  
 6' [ ] ]-<sup>1</sup>za<sup>1</sup> ha-an-[ ]-<sup>1</sup>ti<sup>1</sup>  
 7' [ ] h]al-zi-ih-hi [  
 8' [ ] ]x-ga-nu<sup>1</sup>GIŠ<sup>1</sup>ŠA-NU[  
 9' [ ] ]x a-ri-ya-še-e[š-šar  
 10' [ ] ]x-an da-a-an-te-e[š  
 11' [ ] ]MUŠEN.HI.A  
 12' [ ] ]x MUŠEN.HI.A ŠA<sup>1</sup>KÙ<sup>1</sup>].[BABBAR  
 13' [ ] ]GEŠTIN 1<sup>EN</sup>[

<sup>443</sup> Another possible restoration is A-NA <sup>KUŠ</sup>kur-š]a-aš. Most recent comments on *kurša-* in M. Popko, *Kultobjekte in der hethitischen Religion*, 1978, 108-115.

<sup>444</sup> The reading TU-UT-TU MUŠEN in H.A. Hoffner, "An English...", *RHA* 80, 1967, 23<sup>+16</sup> does not seem correct because of the personal wedge before Tuttu. As proper name in NH no 1390, Tuttu occurs in 534/u (in R. Lebrun, *Šamuha...*, 214), likewise in an vow and in connexion with a silver statue. How the line ended is not clear. Although HU is written in rasure and U is also uncertain in the photograph, an expected DÜ-mi is impossible.

- 14' [ ] x nu 3 x[  
 15' [ ] x x[  
 16' [ ] x[

## Translation KUB 15.27

## Obv. 2

- 1' [ ]  
 2' [ ] made to "The Hi]de" the following [vow]:  
 3' ["If] one does not set in motion [<sup>445</sup>  
 4' [ ] a silver statue (of) Tuttu .... [  
 5' [ ] of uns[pecified weight] will I make.

- 6' [ ] made [to] "The Hide" the following vow:  
 7' ["If ] ... of the time  
 8' [ ] will I invoke in Hattuša.<sup>446</sup>  
 9' [ ] will I make?. I will make (it) of silver.  
 10' [ ] of gold  
 11' [ ] and a cage  
 12' [ ] ...

## Rev. 3

- 1' [ ]  
 2' [ ] made the following vow:  
 3' ["If ] which bird  
 4' [ ] a living person  
 5' [ ] ..... [  
 6' [ ] ..... [  
 7' [ ] will I invoke

<sup>445</sup> Like A. Goetze (review of HW, *JAOS* 74, 188), HEG H, 126 assumes it is certain that *halai-* means "in Bewegung setzen".

<sup>446</sup> I-NA <sup>URU</sup>HAT-TI is not the dat. loc. of the place to which a person is called, as stated by F. Ose, *Supinum...*, 40.

8'	[	.....	[
9'	[	] an orac[le	
10'	[	] ... taken	
11'	[	] birds	
12'	[	] birds of sil[ver	
13'	[	] gold, one [	
14'	[	] and 3 [	
15'	[		
16'	[		

KUB 15.28 + IBoT 3.125

Transliteration KUB 15.28 + IBoT 3.125

Obv. 2<sup>447</sup>

1'	[	x-iš (-)[	
2'	[	a]-[ú]-li-en I-NA <sup>URU</sup> Zi-it-ha-r[a	
3'	[	n]u? a-ú-li-iš ha-an-ta-it-ta-[ri]	
4'	[	]x ŠA KÙ.BABBAR GUŠKIN DÙ-mi	
5'	[	]x KI.LÁ.BI ZI-za da-ah-hi	
6'	[MUNUS.LUGAL-za-kán A-NA <sup>D</sup> IŠTAR <sup>URU</sup> Ša-mu-ha IK-RU-UB <sup>448</sup>		
7'	[ma-a-an LUGAL MUNUS.LUGAL-ya] TI-an-te-eš		

<sup>447</sup> The estimation of available space in column ii is based on column iii. There is more space available than is suggested by the restoration in lines 6', 7' and 10' made by R. Lebrun, *Šamuha...*, 191. IBoT 3.125 begins with line 10', whereas KUB 15.28 runs on to include line 14'. Although KUB 48.123 contains a vowel which probably refers to the same disease of the king in Zithara, the two texts have too little in common to support dubious restorations. Although H. Otten/C. Rüster, "Textanschlüsse und Duplikate von Boğazköy-Tafeln (61-70), ZA 68, 1978, 150-159 (p. 156) said that in their opinion KUB 48.123 could be joined with KUB 15.28 and IBoT 3.125 to form a single tablet, it seemed unlikely to me that KUB 48.123 would form an entity with the two other texts. The collation of the original (KUB 48.123) in Berlin together with Prof. Klengel proved definitely that the join is impossible. For KUB 48.123 (Bo 2753) i 8'-11' see C. Burde, *Hethitische medizinische...*, StBoT 19, 5 where there is more space for text at the beginning of the lines than is suggested by the author's transliteration.

<sup>448</sup> Restorations with the aid of 1506/u (in R. Lebrun, *Šamuha...*, 215).

8'	[nu-wa A-NA PA-NI DINGIR-LIM] x <sup>449</sup> ALAM.HI.A KÙ.BABBAR
9'	[ŠA LUGAL MUNUS.LUGAL DÙ-mi IGI.HI.]A-ŠU-NU ŠU.HI.A-ŠU-NU <sup>450</sup>
10'	[GUŠKIN nu-wa-r]a?-at A-[NA <sup>D</sup> IŠTAR <sup>URU</sup> Ša-mu-ha <sup>451</sup> [
10''	[
11'	[MUNUS.LUGAL-za-kán A-NA <sup>D</sup> IŠTAR <sup>URU</sup> Ša-mu-ha <sup>452</sup> kiš-an IK-RU-UB
12'	[ma-a-an DINGIR-LIM GAŠAN-YA A]-NA <sup>453</sup> DUTU-ŠI ki-e-da-[ni] KASKAL-ši
13'	[x nu A-NA DINGIR-LIM GAŠAN-[YA] ŠU x[ ]x
14'	[x pi-ih-hi šal-li[a]-še[e]š-šar
15'	[x pi-iš-kán-zi

16'	[x ku-wa-pi an-[da
17'	k]u-[wa]-pi-ik-k[i
18'	-[i]-ya-a[t
19'	(-)h]u?-ul-li-x [
20'	]x x[

Rev. 3

1'	[x-na] x[
1''	
2'	[I-NA <sup>URU</sup> Ša-mu-ha A-NA <sup>&lt;D&gt;</sup> IŠTAR LÍL ]x
3'	]ma-a-an <sup>D</sup> IŠTAR LÍL [GAŠAN-YA]
4'	GAŠA]N-YA hal-zi-ih-hi
5'	-i]h-hi MUNUS.LUGAL-ya-kán

<sup>449</sup> Trace of sign before ALAM looks like TI. Hence IŠTAR, -LIM, -YA etc. are not possible.

<sup>450</sup> The scribe was undecided as to whether -ŠU, as in 1506/u, or ŠU-NU should be written here.

<sup>451</sup> Pi-ih-hi probably was written in the space under line 10'.

<sup>452</sup> As in line 6', HA is written here as ZA.

<sup>453</sup> To be compared with KUB 15.8 i 5'.

5''

- 6' [ <sup>D</sup>UTU <sup>URU</sup>T]ÚL-na an-na-al-liš ŠA <sup>D</sup>UTU-ŠI  
 7' [ A-N]A <sup>D</sup>UTU <sup>URU</sup>TÚL-na an-na-al-li IK-RU-UB  
 8' [ma-a-an-ma]-an-na-aš-mu<sup>454</sup> ku-it še-ir ma-al-tu-u-an-zi [SI x SÁ-at]  
 9' [ ku-i]t-ma-an EZEN<sub>4</sub>.MEŠ zé-e-na-an-da-aš  
 10' [ ]-ya<sup>1</sup> kar-ap-mi ma-a-an-ma-an-na-aš  
 11' [HUL-u-wa-an]-[za]<sup>455</sup> ud-da-na-an-za an-da Ú-UL ku-iš-ki KAR-zi  
 12' [nu-za <sup>D</sup>UTU <sup>URU</sup>T]ÚL-na ŠA <sup>D</sup>UTU-ŠI an-na-al-li-i[n hal-z]i-[ih-hi]

12''

- 13' [ A-N]A [<sup>D</sup>IŠTAR<sup>1</sup> <sup>URU</sup>Ša-mu]<sup>1</sup>[ha  
 14' [ ]x[

Translation KUB 15.28 + IBoT 3.125

Obv. 2

- 1' [   
 2' [ the a]uli in Zithar[a  
 3' [ and? the auli becomes healthy,<sup>456</sup>  
 4' [ ] of silver (and) gold will I make  
 5' [ ] the weight of which I will take to heart.  
 6' [ The queen made to Ištar of] Šamuha a vow:  
 7' ["If the king and the queen] (remain) alive,  
 8' [then for the goddess I will (make)] silver statues

<sup>454</sup> The restoration is extremely uncertain. Although grammatically possible, I consider a restoration [ku-it-ma]-an in relation with *kuitman* in line 9': as long as ... until" unlikely.

<sup>455</sup> Restoration based on KUB 15.1 ii 32.

<sup>456</sup> It is evident from KUB 48.123 i 8 ff. that the theme is some part of the king's body: in Zithara his *auli* became sick. Here the medical meaning of *hantaittari*- could be : "becomes healthy/recovers". This term does not, however, occur in the medical texts of C. Burde, *Hethitische medizinische...*, StBoT 19, which have SIG<sub>5</sub>-ri = *lazziyattari* with the same meaning. A different interpretation in C. Kühne, "Hethitisch auli- und einige Aspekte altanatolischer Opferpraxis", ZA 76, 1986, 85-117 (p. 108<sup>85</sup>): *auli*- = sacrificial animal.

- 9' [of the king and the queen.] Their [eye]s (and) their hands  
 10' [of gold And] these to Ištar of Šamuha [will I ...<sup>457</sup>

Space of more than 1 line

- 11' [The queen] made [to] Ištar of Šamuha the following vow:  
 12' ["If you, o goddess, my lady, t]o His Majesty for this expedition  
 13' [ ] then will I give to the goddess, my lady, a hand [ ]  
 14' [ ], a great assemb[ly  
 15' [ ] they shall give."

- 16' [ in] it at a certain moment [  
 17' [ ] somewhere [  
 18'-20' Too fragmentary for translation.

Rev. 3

- 1' [ ] .... [

Space of 4 lines

- 2' [ in Š]amuha to I[štar of the field  
 3' [ ] If Ištar of the field, my lady,  
 4' [ ] I will invoke .... my l[ady]  
 5' [ ] I will .... and the queen

Space of 3 lines

- 6' [ the Sun-goddess of A]rinna, the former (goddess) of His Majesty<sup>458</sup>  
 7' [ t]o the Sun-goddess of Arinna, the former (goddess) he/she made the vow:  
 8' ["If] for the sake of what was determined for me to promise,  
 9' [ un]til I shall terminate the autumn festivals

<sup>457</sup> "Give" probably was written in the space below line 10'.

<sup>458</sup> The sequence of the words in line 12' indicates that ŠA <sup>D</sup>UTU-ŠI belongs to *annalliš*. The precise implication of *annalli*- with a goddess is not as yet clear. Cf. HW<sup>2</sup>, 75.

- 10' [ ] and the ....., if  
 11' [ ] not a single [evi]l word reaches us,<sup>459</sup>  
 12' [then] I will invo[ke the Sun-goddess of A]rinna, the former (goddess) of His Majesty.

Space of 2 lines

- 13' [ t]o Ištar of Šamu[ha  
 14' [

## KUB 15.29

## Transliteration KUB 15.29

Obv. 1

- 1' [ x x x x[ ]x[<sup>460</sup>  
 2' [ du-u]d-<sup>[</sup>du-uš-kat-ta<sup>]</sup>-ri<sup>461</sup> na-at-mu SIG<sub>5</sub>-ah[-  
 3' [ <sup>D</sup>Hé-pát<sup>URU</sup>]<sup>[</sup>Kum<sup>]</sup>-ma-an-ni IŠ-TU 1 ME MA.NA KÙ.BABBAR
- 
- 4' [ <sup>mD</sup>IŠ]TAR-LÚ i-ya-at-ta-at nu-za-kán MUNUS.LUGAL  
 5' [ IK-RU-UB ma]<sup>[</sup>a<sup>]</sup>-an DINGIR-LUM GAŠAN-YA A-NA <sup>mD</sup>IŠTAR-LÚ  
 6' [ ]<sup>[</sup>ri<sup>]</sup> hu-wa-za-aš-kán kat-ta  
 7' [ ]-zi nu A-NA DINGIR-LIM E-DA-NU KÙ.BABBAR URU-LUM KÙ.BABBAR  
 8' [KI.LÁ.BI NU.]<sup>[</sup>GÁL<sup>]</sup> SUM-hi ka-ru-ú
- 
- 9' [ A-NA <sup>D</sup>Hé]-pát<sup>URU</sup> Kum-ma-an-ni IK-RU-UB  
 10' [ ]nu A-NA DINGIR-LIM Û.HI.A KÙ.BABBAR GUŠKIN  
 11' [SUM-hi k]a-ru-ú
- 
- 12' [ Ú]-UL da-ma-aš-ta-ri

<sup>459</sup> See note translation KUB 15.1 ii 32.

<sup>460</sup> The space at the beginning of the lines could be more than represented here. Line 5', for example, could have had [kiš-an IK-RU-UB] and line 9' [MUNUS.LUGAL-za-kán], etc.

<sup>461</sup> Du]dduškattari. This form is not in E. Neu, *Interpretation...*, StBoT 5, 182. Also in N. Oettinger, *Die Stammbildung...*, 230. The photograph clearly shows UD.

- 13' [ ka-ru]-<sup>[</sup>ú<sup>]</sup>  
 14' [ ]<sup>[D]</sup>Hé-pát<sup>[URU]</sup> K[um-ma-an-ni

## Translation KUB 15.29

Obv. 1

- 1' [ ]  
 2' [ ] guided favourably?<sup>462</sup> and you make it good for me  
 3' [ Hepat of] Kummanni with 100 minas of silver.<sup>463</sup>
- 
- 4' [ Ša]ušgaziti journeyed (forth), the queen [made]  
 5' [ the vow: "I]f you, o goddess, my lady, for Šaušgaziti  
 6' [ ] ... huwaza<sup>464</sup> downwards/forth  
 7' [ ] ..., then I will give to the goddess a silver period (and) a silver city  
 8' [of unspecified we]ight."Already (given).
- 
- 9' [ ] made [to He]pat of Kummanni a vow:  
 10' [ ] then to the goddess silver (and) golden dreams  
 11' [I will give. A]lready (given).
- 
- 12' [ ] is not pressed hard  
 13' [ Alrea]dy (given).
- 
- 14' [ ] Hepat of Kummanni

<sup>462</sup> The meaning of *duddu(š)k-* as in N. Oettinger, *Die Stammbildung...*, 230. See also F. Imparati, "Una concessione...", *RHA* 32, 96-101.

<sup>463</sup> A similar ending occurs nowhere else in the votive texts.

<sup>464</sup> If *huwaza-* is the correct reading, it is an unknown word. <sup>MUSEN</sup> as reading instead of HU likewise does not produce a solution. Since the promise is to give a period and a city, one might expect something like "(and) he safely/quickly ... reaches the city, then I shall..."

KUB 15.30

Transliteration KUB 15.30

Obv. 2

1 [na-aš-ma-wa<sup>D</sup>UTU-ŠI<sup>1</sup> x[  
 2 nu-wa-mu Û-it<sup>fD</sup>U.<sup>1</sup>IR<sup>465</sup> x x-te-mu [  
 3 SIG<sub>5</sub>-an-da-an u-i-ya-at nu-wa-mu TÚG.HI.A x[  
 4 ú-da-aš A-NA<sup>D</sup>UTU-ŠI-ma-wa UD-DA-LU ZABAR[  
 5 x x x<sup>f</sup>Ki-lu<sup>1</sup>-uš-hé-pa-aš-ša-wa ma-a-an EGIR-pa [  
 6 [ x x nu?<sup>466</sup> har-na-ša-al-la ú-[  
 7 [ x<sup>f</sup>an-da<sup>1</sup> iš-tap-m[i]  


---

 8 [ ]<sup>D</sup>UTU<sup>1</sup>-[ŠI  
 9 [ ]x[  
 10 [ ]x[ ]

Rev. 3

1' [ ]KÙ.BABBAR?<sup>1</sup> [ ]x-an ú-iz-<sup>f</sup>zi<sup>1</sup>  
 2' [ GA]B<sup>NA4</sup>ZA.GÌN x[ ]x.HI.A-ya-wa-<sup>f</sup>kán<sup>1</sup>  
 3' ŠA<sup>NA4</sup>ZA.GÌN<sup>f</sup>ŠA<sup>1</sup>DINGIR<sup>f</sup>GE<sub>6</sub><sup>1</sup> [ ]x an-da-an i-ya-an-<sup>f</sup>zi<sup>1</sup>  
 4' UM-MA<sup>m</sup>Ta-at<sup>1</sup>-ti-MA A-NA MUNUS.LUGAL<sup>m</sup>UR.MAH-LÚ-<sup>f</sup>iš<sup>1</sup>-[wa-m]u<sup>467</sup>  
 5' me-mi-iš-<sup>f</sup>ta ma<sup>1</sup>-an-wa<sup>D</sup>UTU-ŠI TI-eš-zi  
 6' nu-wa ku-u-un GAB ki-iš-ša-an a-ša-an-ta-an  
 7' A-NA<sup>D</sup>IŠTAR<sup>URU</sup>Ša-mu-ha pa-a-i  


---

 8' Û-TUM MUNUS.LUGAL I-<sup>f</sup>NA<sup>URU</sup>Ša-mu-ha I-MUR nu-wa za-a[š-hi-ya]<sup>468</sup>

<sup>465</sup> The photograph of the text clearly shows that IR can be the sign in the proper name. Consequently MUNUS<sup>D</sup>U as mentioned by A. Kammenhuber, review of KBo 16, *Or.* 39, 1970, 547-567 (p. 558) must be rejected. This could be the second text in which MUNUS<sup>D</sup>U-IR occurs with <sup>f</sup>Kilušhepa. The sign after IR resembles URU; thereafter follows one more sign before TE. In HAB, 121 LÚ □E-MU with question mark. The traces on the photograph would seem to render LÚ implausible.

<sup>466</sup> Judging from the photograph, *harnašalla* would seem to be preceded by NU rather than GIŠ.

<sup>467</sup> Reading is by Th.P.J. van den Hout.

<sup>468</sup> Unlike in R. Lebrun, *Šamuha*..., 193 and so cited by H. Klengel, "Die Hethiter und Babylonien", *Ar. Or.* 47, 1979, 83-90 (p. 90<sup>38</sup>): nu-wa-za-x[.

9' LÚ.MEŠ<sup>URU</sup>Ka-ra-[an-d]u-ni-<sup>f</sup>ya<sup>1</sup>-aš<sup>f</sup>ku-it<sup>1</sup> ŠÌR-R[U

Translation KUB 15.30

Obv. 2

1 "Either His Majesty [  
 2 and sent to me through a dream Tarhu-IR ..... [  
 3 a favourable ... and she brought clothes [ ] for me  
 4 and for His Majesty a bronze UDDALU<sup>469</sup> [  
 5 [ ] and Kilušhepa ..... or thereafter [  
 6 [ ] ..... *harnašalla*-container(s)<sup>470</sup> [  
 7 [ ] will I enclose."

8 [ His] Majesty [  
 9 [

Rev. 3

1' [ ] silver ?[ ] comes ....  
 2' [ a breast (of)] lapis lazuli [ ] and .....  
 3' of lapis lazuli of the goddess of the night [ ] they shall put/make in it.  
 4' Thus (said) Tatti to the queen: "UR.MAH-ziti said to me:  
 5' 'Should His Majesty stay alive,  
 6' then give this breast as it is present (here)  
 7' to Ištar of Šamuha.'"  


---

 8' Dream of the queen. In Šamuha she saw (a dream) and in the dr[eam]  
 9' people of Babylon sang something.

<sup>469</sup> According to R. Werner, *Hethitische Gerichtsprotokolle*, StBoT 4, 42, the meaning of UDDALU, which seldom occurs, is unknown. AHW III, 1401 gives "ein Metallgefäß".

<sup>470</sup> For *harnašalla* = "a small box or pyxis", see H.G. Güterbock, "Ivory...", *Anadolu* 15, 6.

KUB 31.67

Transliteration KUB 31.67

Rev. 3

- 1' *ma*<sup>1</sup>*a*<sup>1</sup>-[*an*  
 2' *ma-a*-[*an*  
 3' EGIR-*an* x[  
 4' *nu-wa-ra-an* [  


---

 5' *pa-ra-a-ma-wa* [  
 6' <sup>GIŠ</sup>TUKUL x x x x<sup>471</sup> [  
 7' *a-pa-a-aš-ma-wa-ra-a*[*n*  
 8' *nam-ma-ya-wa-mu* [  
 9' *nu-wa-ra-at-mu* [  
 10' *nu-wa im-ma* <sup>x</sup><sup>472</sup> [  
 11' *ku-u-un* <sup>TUG</sup>*ma*<sup>1</sup>*za*<sup>1</sup>-[*kán-ni*?<sup>473</sup>-*in*  
 12' ZI-*an-za-wa-m*[*u*?  
 13' <sup>1</sup>*ku*<sup>1</sup>-*wa-at-qa*<sup>1</sup>

Rev. 4

- 1' [ ]x x <sup>1</sup>*É*<sup>1</sup> [  
 2' [ ]x(-)*an-da*  
 3' [ G]ÉME.MEŠ <sup>1</sup>*Za-mu-u-wa-at-ti*  


---

 4' [ -*y*]a *ku-e* É.MEŠ.DINGIR-LIM  
 5' [ ]x ÍD-*aš ku-e-da-ni pí-di*  
 6' [ É.M]EŠ DINGIR-LIM *ma-a-an ku-e-qa*  
 7' [ -*y*]a? <sup>1</sup>*an-da i-ya*<sup>1</sup>-*an*  
 8' [ <sup>URJU</sup>*La-wa-za-an-ti-ya a-pí-ya* EGIR-*an*  
 9' [ ]x 2 MUNUS.ŠUHUR.LÁ DINGIR-LIM ÍŠ-TU É.<sup>1</sup>DINGIR<sup>1</sup>-LIM

<sup>471</sup> Although the signs on the copy are clearly written, no coherent syllables can be formed from them.<sup>472</sup> The proper name could begin with *Hé-* (*Hépa-SUM?*).<sup>473</sup> *Mazakanni* as garment in H.A. Hoffner, "An English...", *RHA* 80, 31. Cf. CHD L-N, 214 f.

- 10' [ ]x *ú-i-e-ir nu-wa-aš-ma-aš-kán* SAG.DU-*i*  
 11' [ *ki-y*]a-*an-ta-ri A-NA KA*xKAK-ŠU-NU-*ya-wa-aš-ma-aš-kán*  
 12' [ (-)*h*]u?<sup>1</sup>-<sup>1</sup>*wa-na*<sup>1</sup>-*aš-ša-ri-in-zi*<sup>474</sup> *ki-ya-an-ta-ri*  
 13' [ ]eš-*ri*.HI.A *nu-wa* MUNUS.LUGAL *ma-a-an*  
 14' [ ]-x-*e-ni nu me-mi-iš-ta ku-iš-ki*  
 15' [ GI]M-*an* <sup>1</sup>*Pu-du-hé-pa-aš šal-la-nu-ut*  
 16' [ *t*]i-*it-ta-nu-ut*  
 17' [ ]x(-)*ta-ri-ya-nu-ut*  
 18' [ -*i*]n EGIR-*pa i-ya-at*  
 19' [ ]x

Translation KUB 31.67

Rev. 3

- 1' I[f  
 2' i[f  
 3' back [  
 4' and him [  


---

 5' further however [  
 6' a weapon [  
 7' and he .... him [  
 8' and furthermore ..... for me [  
 9' and that .... for me [  
 10' and even [  
 11' this *maza*[*kanni*] garment [  
 12' it is my? wish [  
 13' perhaps [  


---

 Rev. 4

- 1' [ ] the house [  
 2' [ ] .....

<sup>474</sup> A gloss sign before *hu-* is conceivable. Cf. H.G. Güterbock, "Notes on Luwian Studies", *Or.* 25, 1956, 113-140 (p. 121).





- 10' [Ü-an] I-MUR INIM DINGIR.MEŠ lu-la-a[h-hi-e-eš] x[  
 11' [ x-ul-li-kán GIM-an x x [  
 12' [ <sup>D</sup>IŠTA]R <sup>URU</sup>La-wa-za-an-ti-<sup>1</sup>ya] [  
 13' [ MUNU]S?.LUGAL A-NA <sup>D</sup>IŠTA[R  
 14' [ ]K-RU-UB ma-a-an [  
 15' [ ]-an-kán A-NA <sup>1</sup>D] [  
 16' [ ]x x[

Translation KUB 31.69

Obv.?

- 1' [ ] Piha .... a statu[e  
 2' [ ].....Piha .... [  
 3' [ the a]rmies of the country of Arzawa under ... [  


---

 4' [If you, Išta]r of Lawazantiya, my lady, in the [country of Arzawa  
 5' [show su]pport to His Majesty (and) put on your cloak like a man  
 6' [or (if)] you put it on like a [woman]<sup>485</sup> (and) [cast] your cloak about his (the enemy's)  
 bod[y  
 7' [ ] then shall you defeat the country of Arzawa for His Majesty<sup>486</sup>  
 8' [ ] If they cloth a man, then for you [  
 9' [ ] of you shall they cloth and in a womanly way for you [  
 10' [ ] shall they .... and a festival for you a man of g[od?  
 11' [ ] or an offering I will take to heart.  


---

 12' [ ] ..... [  
 13' [ ] Lawazanti[ya  
 14' [ ] through .... live [

<sup>485</sup> One would expect: "[and do not put it on like a woman". It would hardly be possible, however, to restore Ü-UL at the beginning of the line. There is a good parallel for the clothing of an enemy in women's garments in KBo 6.34 ii 50 where in the first military oath (N. Oettinger, *Die militärischen Eide der Hethiter*, StBoT 22, 1976, 10) the armies of those who break the oath are threatened with being clad in women's garments.

<sup>486</sup> I have taken *piran* as postposition belonging to A-NA <sup>D</sup>UTU-ŠI. L. Zuntz, *Die hethitischen Ortsadverbien...*, 99 gives for *piran eš-/aš-* the military meaning: "occupy openly, before all eyes". A close meaning of *piran* would also fit well with *walh-*, for that matter. A. Goetze, "Hittite Dress", in: Cor. Ling., 51: "in front of his Majesty".

Rev.?

- 1' [ t]o [  
 2' [ ]  
 3' [ ]  
 4' [ ] 100? silver (and) golden bir[ds  
 5' [of unspecified] weight will I give.  


---

 6' [I]n Uda [the queen made the following vow] to Išta[r of [Lawazantiya:]  
 7' ["If for] His Majesty the illness? of this year [  
 8' [for the g]od 1 silver year (and) 1 silver statue of the king [  
 9' [ A]lready (given). The year (and) the statue of the ki[ng] not [yet.  


---

 10' [ ] saw [a dream]. The matter of the Lula[hhi  
 11' [ ] When ..... [  
 12' [ Išta]r of Lawazantiya  
 13' [ ] the queen ..... to Išta[r  
 14' [ ma]de the vow: "If [  
 15' [ ] him to (the god) [  
 16' [ ]

KUB 44.27 (Bo 309)

Transliteration KUB 44.27 (Bo 309)

Rev.

- x+1 [ ]x-<sup>1</sup>eš-ri<sup>1</sup> [  


---

 2' [ <sup>D</sup>EREŠ.KI.GAL k[i-  
 3' [ ]-pa-a-an-<sup>1</sup>ta<sup>1</sup> ku-e(-)[  
 4' [ A-N]A DINGIR-LIM-ya SISKUR x[  


---

 5' [ A-N]A <sup>D</sup>UTU <sup>URU</sup>A-ri-in-n[a  
 6' [ A-N]A <sup>D</sup>DINGIR-LIM 1 NÍG.SI.SÁ-tar<sup>1</sup>KÜ<sup>1</sup>].[BABBAR

7'	[	A-N]A DINGIR-LIM-ya SISKUR	[
8'	[	A-N]A <sup>D</sup> U <sup>URU</sup> Ne-ri-i[k	
9'	[	1 N]ÍG.SI.SÁ-tar KÙ.BABBAR 20 S[I?	
10'	[	]x DINGIR-LIM-ya-za i-y[a-	
11'	[	-]ma- <sup>1</sup> kán <sup>1</sup> še-ir š[a?-	
12'	[	E]N-YA A-NA[	
13'	[	]x-ma a-r[i-	
14'	[	]x-MEŠ-ya [	
15'	[	] x x [	
16'	[	] x x [	
17'	[	]x [	

Translation KUB 44.27 (Bo 309)

Rev.

1'	[	] ... [	
2'	[	] Ereškigal [	
3'	[	] ..... which [	
4'	[	] and an offering [for] the goddess [	
5'	[	t]o the Sungoddess of Arinn[a	
6'	[	t]o the goddess 1 si[lver] justice [	
7'	[	] and an offering [for] the goddess [	
8'	[	t]o the Stormgod of Neri[k	
9'	[	1] silver [j]ustice (and) 20 ho[rns ?	
10'	[	] and for the god ..... [	
11'	[	] ..... for the sake of [	
12'	[	] my lord, to [	

No translation possible of lines 13'-17'.

KUB 48.117

Transliteration KUB 48.117

1	x-ud-di-wa x[	]x-x-x-x <sup>D</sup> [
2	<sup>f</sup> A-li-hu <sup>1</sup> -un- <sup>1</sup> tar-ri <sup>1</sup> -eš <sup>f</sup> An-ni-eš <sup>f</sup> Hu <sup>1</sup> -[	
3	<sup>f</sup> Ú-da-ti-eš 2 DUMU.MUNUS ŠU. <sup>1</sup> NIGIN 12 <sup>1</sup> SAG.DU.ME[Š	
4	<sup>URU</sup> U-ri-ki-na MUNUS <sup>NA4</sup> ARA <sub>5</sub> 4 <sup>1</sup> GU <sub>4</sub> .APIN <sup>1</sup> .LÁ <sup>1</sup> 2 <sup>1</sup> [	
5	<sup>[m]</sup> <sup>D</sup> SIN-SUM-aš <sup>m</sup> Za-x-x <sup>m</sup> GAL-LÚ <sup>m</sup> Pa-az-z[i-zi	
6	<sup>f</sup> Ku <sup>1</sup> -li-ta-aš <sup>f</sup> Ma-na-hu-un-na-aš <sup>f</sup> Wa-at-t[a(-)	
7	<sup>1</sup> ŠÀ <sup>1</sup> x LÚ.MEŠ 2 DUMU.NITA EN <sup>GIŠ</sup> TUKUL-LIM <sup>487</sup> x-zu MUNUS <sup>NA4</sup> A[RA <sub>5</sub> <sup>488</sup>	
8	[	]x-x-a-a-tiš <sup>m</sup> <sup>D</sup> SIN-SUM-aš [
9	<sup>[m]</sup> A-li-UR.MAH-iš <sup>m</sup> Mi-nu-wa- <sup>D</sup> LAMMA-aš 2 DU[MU.NITA	
10	<sup>f</sup> Ú-da-tiš <sup>f</sup> Ú-wa-šu-na-tiš 2 DUMU.MUNUS x[	
11	MUNUS <sup>NA4</sup> ARA <sub>5</sub> 1 GU <sub>4</sub> .APIN.LÁ 2 GU <sub>4</sub> .ÁB x[	
12	<sup>f</sup> [	]x-ra-li-aš <sup>f</sup> Wa-at-ti- <sup>1</sup> ya <sup>1</sup> -aš <sup>f</sup> [
13	[	]x EN <sup>GIŠ</sup> TUKUL <sup>LÚ</sup> TIN.NA MUNUS[
14	[	<sup>m</sup> A- <sup>1</sup> ]i-UR.MAH <sup>Ú</sup> x[
15	[	]x-zu-zu-u-w[a
16	[	]MUNUS? <sup>489</sup> 2 A-x[

Translation KUB 48.117

1	... [	] ... [
2	Alihuntarri, Anni, Hu-[	
3	Udati, 2 daughter(s), altogether 12 perso[ns	
4	(of the city of) Urikina, a (female) grinder, 4 plough-oxen, 2 [	

<sup>487</sup> I have no explanation for the reading EN <sup>GIŠ</sup>TUKUL-LIM. Neither Hittite *hatantiyali* = LÚ <sup>GIŠ</sup>TUKUL nor acc. *KAKKU* = <sup>GIŠ</sup>TUKUL can produce the complements *-ši*, *LIM* or *-li*.

<sup>488</sup> An official, without LÚ, MUNUS, EN etc. could have stood in the text before MUNUS.

<sup>489</sup> DUMU could possibly be filled in before MUNUS.

5 Armapiya, Za-..., Uraziti, Pazz[izi  
6 Kulita, Manahunna, Watt[a-  
7 including .... men, 2 son(s), a <sup>GIS</sup>TUKUL-official,<sup>490</sup> ..., a female gr[inder  
8 [ ]...-ati, Armapiya [

9 Ali-UR.MAH, Minuwa-Innara, 2 so[n(s)  
10 Udati, Uwašunati, 2 daughter(s) [  
11 a (female) grinder, one plough-ox, 2 cow(s) [  
12 [ ]-raliya, Wattiya, [  
13 [ ] a <sup>GIS</sup>TUKUL-official, an inn keeper, [  
14 [ Al]i-UR.MAH and [

15 [ ]-zuzuw[a<sup>491</sup>  
16 [ ] .... 2 ... [

KUB 48.119

Transliteration KUB 48.119

Obv.?

1' [ I ]Š-TU<sup>m</sup>x-x [ -n]u<sup>l</sup>mi<sup>l</sup>  
2' [ <sup>URU</sup>Ut-]<sup>l</sup>ru-na<sup>l</sup> IŠ-TU<sup>URU?</sup>[

3' [ma-a-an]-na-mu<sup>492</sup> DINGIR-LUM ki-i Ū-UL še-ik-kán GIG SIG<sub>5</sub>-ah-ti  
4' [nu-za-kán]<sup>l</sup>A<sup>l</sup>-NA DINGIR-LIM EZEN<sub>4</sub> dam-me-li-in ku-in-ki te-eh-hi

<sup>490</sup> For other texts with <sup>(LU)</sup>BEL (EN) <sup>(LU)</sup>GIS<sup>TUKUL</sup>, see H. Otten, *Sprachliche Stellung und Datierung des Madduwatta-Textes*, StBoT 11, 1969, 17 (no further explanation given). A mention of <sup>LU</sup>GIS<sup>TUKUL</sup> ("=vielleicht *hatantiyališ*, Handwerker, der zumindest in den erwähnten Schenkungs- und Gelübde-Urkunden *glebae adscriptus* war") is in H.G. Güterbock, "Bemerkungen zu den Ausdrücken *ellum*, *wardum* und *asīrum* in hethitischen Texten", in: 18<sup>e</sup> Rencontre Assyriologique Internationale, 1972, 93-97 (p. 95). EN or BEL <sup>LU</sup>GIS<sup>TUKUL</sup> could be an indication of rank, as is proposed by HAB, 128. A plausible translation would then be "upper-craftsman" or "overseer of artisans", comparable to a GAL ... in other areas. Possibly a clear distinction must be made between an EN (BEL) <sup>LU</sup>GIS<sup>TUKUL</sup> and an EN (BEL) <sup>GIS</sup>TUKUL which could be compared with an Akkadian BEL KAKKI = "artisan", "he who carries with him the symbol of his craft" (CAD K, 57). The passage 2 BoTU 12 B Obv. 9 needs not be at variance with this.

<sup>491</sup> -zuzuwa is probably part of a proper name.

<sup>492</sup> H. Otten, *Die Überlieferung des Telipinu...*, 41<sup>3</sup> restores [ki-nu]-na-mu.

5' [EZ]EN<sub>4</sub> pu-ru-ul-li-ya-an-na-at-ta I-NA <sup>URU</sup>Ha-ak-miš i-ya-mi  
6' [I-N]A <sup>URU</sup>Ne-ri-iq-qa-ya-at-ta ha-an-ti-i i-ya-mi  
7' [ma-]<sup>l</sup>a<sup>l</sup>-an-na-aš-mu I-NA <sup>URU</sup>Ne-ri-iq-qa 1-e-da-ni pí-di DÙ-u-an-zi<sup>l</sup> SI x SÁ<sup>l</sup>-ri  
8' [na-a]n a-pí-ya-pát i-ya-mi

9' [ma-a-a]n-na<sup>493</sup> ki-nu-un DINGIR-LUM EN-YA <sup>URU</sup>Ut-ru-na-za I-NA <sup>URU</sup>Ne-ri-iq-q[a  
10' [ar-h]a pí-e<sup>l</sup>-da-an-zi<sup>494</sup> nu-uš-ši I-NA da-ha-an-ga<sup>495</sup> 1 LI-IM UDU  
11' [pa-ra]<sup>l</sup>a<sup>496</sup> pí-an-zi ku-e-da-ni-ya UD-ti A-NA <sup>D</sup>UTU-ŠI kam-ma-ra-aš  
12' [IGI.HI.A-za a]r-ha pa-iz-zi<sup>497</sup> nu-kán A-NA DINGIR-LIM 1 GU<sub>4</sub> ŠE 8 UDU BAL-ah-hi  
13' [ ]x ka-ru-ú<sup>URU</sup> Pár-ta-pár-ta<sup>498</sup>

14' [ a]n-da<sup>499</sup> ŪŠ-an<sup>500</sup> SI x SÁ-at nu-za<sup>l</sup>kán<sup>l</sup> MUNUS.LUGAL A-NA <sup>D</sup>U  
<sup>URU</sup>Ne-ri-ik

15' [kiš-an IK-RU-UB ma-a-an-m]u DINGIR-LUM<sup>l</sup>EN<sup>l</sup>-YA iš-ta-ma-aš-ti ŠÀ KARASŠ-kán

16' [ A-N ]A DINGIR-LIM EN-YA 1 <sup>KUŠ</sup>A-RI-TUM  
KÙ.BABBAR

17' [ K]Ù.BABBAR KI.LÁ.BI NU.GÁL 1 GU<sub>4</sub> 8  
UDU pí-ih-hi

18' [ ku-e-d]a<sup>l</sup>a<sup>l</sup>ni<sup>l</sup> pí-di A-NA MUNUS.LUGAL ZI-an-za

19' [ ha]l<sup>l</sup>-zi<sup>l</sup>-ya-u-wa-ar na-a-wi

<sup>493</sup> Trace of -a]n is not clear. Nevertheless this is a plausible restoration. The index of place names in KUB 48 gives UD-ru-na.

<sup>494</sup> For *arha peda-* = "to bring home" (of a god), cf. L. Zuntz, *Die hethitischen Ortsadverbien...*, 21 and HW<sup>2</sup>, 266.

<sup>495</sup> The exclamation mark in front of *dahanga* on the copy probably refers to the lack of the determinative GIS or NA<sub>4</sub>, but it is often lacking.

<sup>496</sup> At the beginning of the line there is more space than needed for the sign KAR, which is restored by G.F. del Monte, "Utruna...", *Or. Ant* 17, 179. Moreover on the copy there is manifestly a space between A and PÍ, which renders *karpianzi* as one word less probable.

<sup>497</sup> A good parallel for the eye disease cataract is KUB 24.13 ii 6: IGI.HI.A-wa-aš-ma-ták-kán kam-ma-ra-an ar-ha da-an-du "Den Star (der Augen Wolke) sollen Sie dir wegnehmen": V. Haas/H.J. Thiel, *Die Beschwörungsrituale der Allaiturah(h)i und verwandte Texte*, AOAT 31, 1978, 105. A genitive, of the eyes, is not likely here.

<sup>498</sup> The position at the end of a sentence of the place name Partaparta, which occurs nowhere else, is remarkable. Cf. the position of a proper name in KUB 15.11 iii 5' and 7'. The name is listed in the index to KUB 48 with a question mark.

<sup>499</sup> All that can be seen of a possible a]n-da is the head of the vertical wedge of AN.

<sup>500</sup> G.F. del Monte, "Utruna...", *Or. Ant.* 17, 180 also has ŪŠ-an.

Rev.?

- 1 [ ]x<sup>D</sup>[U]TU-ŠI [ ]  
 2 [ ]ma]-a-an-mu DINGIR-LUM E[N-YA  
 3 [ ]x-<sup>1</sup>eš-zi<sup>1</sup> nu A-NA<sup>1D</sup> [ ]  
 4 [ ](-)k]i-nu-un ki-nu-<sup>1</sup>un-ma-kán<sup>1</sup>  
 5 [ ]x x[ ]x 8 UDU 1 GU<sub>4</sub> 8 UDU SUM-[hi]  
 6 [ ]x-ti-uš<sup>1</sup> KÙ<sup>1</sup>.BABBAR KILÁ.BI NU.GÁL
- 
- 7 [ ]EZ]EN<sub>4</sub>pu-ru-<sup>1</sup>ul-li<sup>1</sup>-ya-aš<sup>1</sup>EGIR<sup>1</sup>pa-an-da  
 8 [ ]x [ ]x x ha-ad-du-liš DÙ-zi IGI ZAG-ya-aš GIM-an  
 9 [ ]QA-TAM-MA [ha-a]d-du-liš-zi nu A-NA DINGIR-LIM 1 BI-IB-RU  
 UR.MAH<sup>1</sup>GUŠKIN<sup>1</sup>  
 10 [KILÁ.BI N]U.GÁL<sup>1</sup>i-ya<sup>1</sup>-mi
- 
- 11 [ki-nu-n]<sup>a501</sup> e-ni ku-e<sup>1</sup>KARAS<sup>1</sup>mŠa-hu-ru-nu-wa-aš<sup>m</sup>LUGAL-aš<sup>D</sup>LAMMA-aš-ša pi-e-hu<sup>1</sup>te<sup>1</sup>-  
 ir  
 12 [nam-m]<sup>a502</sup> ma-a-an ar-ha<sup>1</sup>SIG<sub>5</sub>-in ú-iz-zi nu ma-a-an DÙ-an-zi-ya Ú-UL ku<sup>1</sup>it-ki<sup>1</sup>  
 13 [ ]x-ma-at ar-ha SIG<sub>5</sub>-in ú-<sup>1</sup>iz<sup>1</sup>-zi nu-za<sup>D</sup>U<sup>URU</sup>Ne-ri-ik ŠA KASKAL-NI  
 14 [<sup>m</sup>Ša-]<sup>1</sup>hu<sup>1</sup>-ru-nu-wa-aš ha-an-ti-i hal-za-a-i<sup>m</sup>LUGAL-aš<sup>D</sup>LAMMA<sup>1</sup>-aš-ša GUB-za  
 15 [ha-a]n-ti-i hal-za-a-i BE-LU.HI.A KARAS<sup>1</sup>HI.A-ma ku-i-e-eš na<sup>1</sup>at<sup>1</sup>ták-ša-an  
 16 ar-ha ti-an-zi nu<sup>1</sup>kán<sup>1</sup>ták-ša-an šar-ra-aš A-NA<sup>m</sup>Ša-hu-ru-nu-wa  
 17 EGIR-an-da ti-ya-zi [t]ák-ša-an šar-ra-aš<sup>1</sup>ma<sup>1</sup>-kán<sup>1</sup>A-NA<sup>m</sup>LUGAL-aš<sup>D</sup>LAMMA  
 18 [E]GIR-an-da ti-ya-zi
- 
- 19 [ ]EZEN<sub>4</sub><sup>1</sup>[pu]-<sup>1</sup>ru<sup>1</sup>-ul<sup>1</sup>-li<sup>1</sup>-y[a-aš  
 20 [ ]x [ ]

<sup>501</sup> Restoration of G.F.del Monte, "Utruna...", *Or. Ant.* 17, 180.

<sup>502</sup> Restoration *nam-m*]a is uncertain. From *ku*e it can be inferred that KARAS<sup>1</sup> is in the plural. The singular *uizzi* in 12 and 13 indicates that the subject KARAS<sup>1</sup> must be taken as N. pl. In W. Drohla, *Die Kongruenz zwischen Nomen und Attribut sowie zwischen Subjekt und Prädikat im Hethitischen*, 1934, 17 ff. we find other passages which show that KARAS<sup>1</sup> covers another subst. (N.) as well as *tuzzi* (C.) and *lahha* (C.).

Translation KUB 48.119

Obv.?

- 1' [ ] with ... [ ] I will ....  
 2' (the city of) Ut]runa from (the city of) [ ]
- 
- 3' And [if] you, o divinity, heal this unknown illness for me  
 4' [then] I will institute a new festival for the divinity  
 5' and for you I will celebrate the *purulli* festival<sup>503</sup> in Hakmiš  
 6' and [i]n Nerik I will celebrate it separately for you  
 7' and if it is determined for me to celebrate that in one place in Nerik  
 8' [then] I will celebrate [tha]t precisely there.
- 
- 9' And [if] now the god, my lord, from Utruna to Nerik  
 10' they bring [hom]e, then<sup>504</sup> to him in the *dahanga*(-room)<sup>505</sup> 1000 sheep  
 11' will be handed [ove]r and on the day on which for His Majesty the mist<sup>506</sup>  
 12' disappears [from his eyes], I will offer 1 fat ox (and) 8 sheep to the god  
 13' [ ] Already (done). (The city of) Partaparta.<sup>507</sup>
- 
- 14' [ ] the dying in .... was established, the queen made to the Stormgod of Nerik  
 15' [the following vow: "If] you o god, my lord, listen (and) in the army  
 16' [ then t]o the god, my lord, 1 silver shield  
 17' [and s]ilver of unspecified weight (and) 1 ox and 8 sheep will I give.  
 18' [ at wh]ich place the queen wishes  
 19' [ the i]nvoking. Not yet (done).

<sup>503</sup> As acc., EZEN<sub>4</sub> *purulliyan* is remarkable. Usually EZEN<sub>4</sub> *purulli*yaš. In V. Haas, *Der Kult von Nerik*, 441, Hakmiš should be added to the places where the *purulli* festival is celebrated.

<sup>504</sup> A main clause begins already in line 10 with *nu*-. Differing view: G.F. del Monte, "Utruna...", *Or. Ant.* 17, 181.

<sup>505</sup> For *dahanga* see V. Haas, *Der Kult von Nerik*, 90 and 168 f.

<sup>506</sup> For *kammara*- as eye disease see H. Otten, *Die Überlieferung des Telipinu...*, 413 f.

<sup>507</sup> Does the place name at the end of the paragraph indicate where the offering is made? Such a positioning occurs too seldom to provide an answer.

Rev.?

1 [ ] His Majesty [  
 2 [ ] if for me (you), o god, [my l]ord [  
 3 [ ] ... then to (the divinity) [  
 4 [ ] ... now however  
 5 [ I will] give 8 sheep (and) 1 ox (and) 8 sheep  
 6 [ ] silver ....., of unspecified weight.

7 [ ] the *purulli* festival thereafter  
 8 [ ] (as) a healthy man shall make<sup>508</sup> and, regarding his right eye, if he  
 9 [ ] likewise becomes [hea]lthy, then for the divinity 1 golden lion rhyton  
 10 [of unspecified weight] will I make.

11 And [now] regarding those armies which Šahurunuwa and LUGAL-<sup>D</sup>LAMMA have led away  
 12 if [thereaft]er they return home safely and if also nothing (hostile) is undertaken<sup>509</sup>  
 13 and they return home safely [ ], then for the sake of the campaign shall [Ša]hurunuwa the  
 Stormgod of Nerik  
 14 invoke separately and LUGAL-<sup>D</sup>LAMMA will  
 15 invoke (him) separately after his arrival and the generals and the armies who (are there)<sup>510</sup>  
 (they will divide themselves)  
 16 into two sequal parts<sup>511</sup> and behind Šahurunuwa one half

<sup>508</sup> *Hadduliš*: is this the adjective assumed by HEG H, 229?

<sup>509</sup> Here DÜ (*iya-*) has possibly the same pregnant connotation as in Hatt. iv 61: "to do evil, to undertake (something hostile)": Cf. Hatt., 37 and J. Friedrich, *Staatsverträge...* I, MVAeG 31/1, 159. AU, 125 ff. has objections to such a rendering. Another possibility is that the armies are the subject of DÜ-*an-zi*, which gives as translation: "even if they have no success whatever" (with DÜ in the positive pregnant connotation "to have success"). A major objection to this rendering lies in the 3rd pl., because "the armies" occurs twice in the same sentence with a singular personal form *uizzi*. Nonetheless the combination *mān ... -ya* (as in J. Friedrich, *Staatsverträge...* I, MVAeG 31/1, 32 f.) lends some support to the rendering "even though", which does not accord with the first translation. *Ú-UL ku-it-ki* comes after the verb in order to place great emphasis on it.

<sup>510</sup> As partitive apposition, *kuieš* does not have to take on the gender of the nearest subst. (KARAS N.). Hence "... the armies, which (persons are part of them)..." (W. Drohla, *Kongruenz...*, 10 f.). For the anaphoric enclitic pers. pron. 3rd pl. C. in nom. = -*at* see W. Drohla o.c. 55ff. and particularly 61.

<sup>511</sup> On the analogy of *takšan arha pai-* = "to fly home halfway", in ornithomancy (thus F. Sommer apud L. Zuntz, *Die hethitischen Ortsadverbien...*, 18 and likewise A. Archi, "L'ornitomanzia...", *SMEA* 16, 153: "andare via a mezz'aria" and *takšan arha nai-* = "rivolgere via a mezz'aria"), the translation here could be "to split up halfway". The announcement "in two equal parts" would seem, however, to make more sense here than the announcement that the armies split up "halfway". For a comment on *takšan* see E. Neu,

17 (will) follow and behind LUGAL-<sup>D</sup>LAMMA the (other) half will  
 18 follow.

19 [ ] the *purulli* festiv[al]  
 20 [ ]

KUB 48.120

*Transliteration KUB 48.120*

1 [Ú-TUM] [Da?] [nu?] [D]Hé-pa-aš x [  
 2 [a] [ri-ya-u-] [en] [D]LUGAL-ma-tar  
 3 [ ] x-ta-at

4 [D]LUGAL-ma-tar GAM a-ri-y[a-u-en]<sup>512</sup>  
 5 [ ] x GAM-ma-an a-r[i-ya-u-en  
 6 [ ] [GIS]TUKUL-ya x [  
 7 [ ] x A-NA [  
 8 [ ] [te?] [ ]

9 [ ] x[ ]

10 [ ] x[ ]

11 [ ] IŠ-TU[ ]

12 [ ] x [ ]

*Endungsloser lokative...*, 13-15, where E. Laroche's explanation of *takšan* as a neuter used adverbially (adj. or part.) = "égal" is cited. *Takšan šarra-* (subst.) = "demi-part".

<sup>512</sup> A passive form of *ariya-* cannot be restored here. According to E. Neu (*Interpretation...*, StBoT 5, 13) there are only passive forms of the -šk- formation of *ariya-*. In any case EŠ or IŠ must have stood after RI. The 1st pl. praet. act. is one of the possible restorations.

## Translation KUB 48.120

- 1 Dream of Danuhepa? [  
 2 We made an oracular inquiry. A Šarruma<sup>513</sup> [  
 3 [ ]  


---

 4 [We ma]de a [Šarru]ma the subject of further [oracular inquiries]<sup>514</sup>  
 5 [ ] and [we mad]e him the subject [of further oracular inquiries  
 6 [ ] also a weapon [  
 Translation of lines 7-12 impossible.

## KUB 48.121

## Transliteration KUB 48.121

- 1 [Ù-TUMMUN]US.LUGAL I-NA<sup>URU</sup> Ut-ru-na I-MUR [  
 2 [ <sup>D</sup>U]TU-ŠI-wa-kán IŠ-TU IGI GÙB-li<sup>515</sup>-[  
 3 [pa-r]a-a i-ya-an-ta-ri nu-wa-mu za-<sup>l</sup>aš<sup>l</sup>-[hi-ya  
 4 [me-m]i-iš-ki-iz-zi <sup>D</sup>UTU-ŠI-wa ki-nu-un [  
 5 [IG]I.HI.A-wa-wa-an ku-i-e-eš an-da u-r[u-  
 6 nu-wa-ra-at-ši-kán pa-ra-a ú-x [  
 7 :ki-ki-<sup>l</sup>ša<sup>l</sup>-wí-li-iš MUŠ [  
 8 [n]u-<sup>l</sup>wa<sup>l</sup>-kán A-NA <sup>D</sup>UTU-ŠI EGIR-pa [  
 9 [ <sup>l</sup>š<sup>l</sup>i<sup>l</sup>-ya-aš IGI-an-da<sup>l</sup> <sup>l</sup>i<sup>l</sup>-[  
 10 [ m]e-mi-iš-ki-iz-zi [  
 11 [ <sup>x</sup> <sup>D</sup>UTU-ŠI<sup>l</sup> an-da<sup>l</sup> (-) x<sup>516</sup> [  
 12 [ MUN]US.LUGAL x [  
 13 [ <sup>x</sup> [  
 14 [ <sup>x</sup> [

<sup>513</sup> Šarrumatar probably indicates Šarruma.

<sup>514</sup> For GAM *ariya*- = “make further oracular inquiries”, see HW<sup>2</sup>, 292 f.

<sup>515</sup> This line could possibly be restored with a form of GÙB-liš (= ‘become unfavourable’).

<sup>516</sup> The sign after *an-da* could be ŠE.

## Translation KUB 48.121

- 1 [Dream of the] queen. In Utruna she saw (a dream) [  
 2 [ H]is Majesty, because of his eye, [is in] favour[able condition  
 3 [ ] they shall proceed and he said to me ... in a dre[am  
 4 “His Majesty .... now [  
 5 those who, regarding his eyes<sup>517</sup>, him in [ .... (verb)  
 6 and that for him further [  
 7 *kikišawiliš*<sup>518</sup> a serpent [  
 8 [ ] for His Majesty again [  
 9 [ ] facing [  
 10 [ ] he said [  
 11 [ ] His Majesty ... in [  
 12 [ ] the queen [  
 Lines 13 and 14 no text.

KUB 48.123<sup>519</sup>

## Transliteration KUB 48.123

Obv. 1<sup>520</sup>

- 1' [ <sup>x</sup> ]  
 2' [ <sup>x</sup> ]-ga-nu-mi  
 3' [ <sup>x</sup> x[ <sup>x</sup> ]  
 4' [ <sup>ma</sup>-<sup>l</sup>a<sup>l</sup>-an-ma-wa-ra-aš-za<sup>D</sup>U[TU-ŠI ]  
 5' [ <sup>x</sup> AK-RU-UB ma-a-an-wa<sup>D</sup>UTU-ŠI[ ]  
 6' [ <sup>l</sup>kán<sup>l</sup> A-NA <sup>D</sup>IŠ<sup>URU</sup>STAR<sup>URU</sup> La-wa-za-an-ti-[ya ]  
 7' [ -g]a-nu-um-mi  


---

 8' [ku-wa-]pí I-NA<sup>URU</sup> Zi-it-ha-ra a-ú-li-en GUL-ah-ta

<sup>517</sup> Or: “Those who in ... (verb) his eyes”.

<sup>518</sup> *Kikišawiliš*: unknown (Luwian?) word.

<sup>519</sup> *Konkordanz* suggests a join of this text with KUB 15.28 + IBoT 3.125.

<sup>520</sup> There was probably another line of text between lines 2' and 3'. This line has not been numbered in order to preserve correspondence with the numbering on the copy. The size of the tablet admits of a considerable amount of text at the beginning of the lines. Hence, for example, <sup>D</sup>UTU-ŠI or more could be assumed to have stood before the restored *kuwapi* in line 8' (only given by C. Burde, *Hethitische medizinische* ..., StBoT 19, 5).

- 9' [MUNUS.LUGAL-za-kán] A-NA <sup>D</sup>IŠTAR<sup>URU</sup> La-wa-za-an-ti-ya IK-RU-UB  
 10' [ma-a-an DINGIR-LUM GAŠAN<sup>521</sup>]-YA ŠU <sup>m</sup>Pi-ha-<sup>D</sup>U<sup>LÚ</sup> A.ZU<sup>1</sup> mi-nu-ši nu A-NA<sup>1</sup> DINGIR-  
 LIM GAŠAN<sup>1</sup>-YA  
 11' [ <sup>522</sup> KI].LÁ.BI NU.GÁL DÙ-mi
- 
- 12' [MUNUS.LUGAL-za-ká]n A-NA <sup>D</sup>[IŠT]AR<sup>URU</sup> Al-wa-za-an<sup>1</sup>-[ti-ya kiš-an IK-RU-UB<sup>523</sup>]  
 13' [ -k]án ku-i-e-eš HUL<sup>1</sup>-la-mu<sup>1</sup>-uš<sup>524</sup> [Ù.HI.A-uš] x x [ ]  
 14' [ ]x ki-iš-<sup>1</sup>ša<sup>1</sup>-aš A-NA Ù.HI.A EGIR<sup>1</sup>-an A-NA<sup>1</sup> DUTU-ŠI [ ]  
 15' [ ]x SIG<sub>5</sub>-in DINGIR-LUM-mu ŠA<sup>1</sup> DUTU-ŠI Ù ŠA DUMU.MEŠ  
 16' [ Ú-UL ]<sup>1</sup>ku<sup>1</sup>-it-ki i-ši-ya-ah-hi-iš-ki-ši DINGIR-LUM A-NA<sup>1</sup> DUTU-ŠI  
 17' [ H]UL-lu ma-ni-en-ku-wa-an Ú-UL tar-na-at-ti  
 18' [nu A-NA DINGIR-LIM ] 1 <sup>D</sup>IŠTAR<sup>1</sup> KÙ.BABBAR 1 MA.NA 1 <sup>D</sup>IŠTAR<sup>1</sup> GUŠKIN 20<sup>1</sup> GÍN<sup>1</sup>  
 DÙ-m[i]
- 
- 19' [ ]ŠA UR.MAH <sup><m></sup>Hi-iš-ni-iš<sup>m</sup> Taš-mi-LUGAL<sup>1</sup>-ma-ya?<sup>1</sup>  
 20' [ ]-e-ir nu A-NA [ <sup>m</sup>Ta]š-mi-LUGAL-ma  
 21' [ DINGIR-LUM GAŠA]N-YA SISKUR<sup>GIŠ</sup> TUKUL DINGIR-[LIM<sup>525</sup> SISKUR  
 NIM.LÀL  
 22' [ pi-d]i-iš-ši BAL-u<sup>1</sup>-wa<sup>1</sup>-an-zi SI x ŠA-at
- 
- 23' [MUNUS.LUGAL-za-kán A-NA <sup>D</sup>IŠTAR<sup>URU</sup> La-wa]-za-an-ti-ya IK-RU-UB  
 24' [ma-a-an-wa DINGIR-LUM GAŠAN-YA<sup>1</sup> DUTU-ŠI ]<sup>1</sup>a<sup>1</sup>-aš-šu-li PAP-aš-ti  
 25' [ nu A-NA DINGIR-LIM GAŠAN-YA 1 <sup>GIŠ</sup>BANŠU[R  
 26' [ ]-pa-an-zi na-an<sup>1</sup>-ni<sup>1</sup>-[  
 27' [ -z]i
- 

<sup>521</sup> GAŠAN is preferable to EN (in C. Burde l.c.).

<sup>522</sup> Possible restoration at the beginning of the line: [1 ŠU KÙ.BABBAR KI].

<sup>523</sup> The vow was probably made by queen Puduhepa. Different in C. Burde, l.c.

<sup>524</sup> E. Neu apud R. Lebrun, "Vœux de la reine à Ištar de Lawazantiya", *Hethitica* 4, 1981, 95-107 (p. 105) reads HUL-la-mu-uš, based on the photograph.

<sup>525</sup> DINGIR-[LIM] was the suggestion of Neu's collation apud Lebrun, "Vœux...", *Hethitica* 4, 97.

## Obv. 2

- 1' x [ ]  
 2' [HUL<sup>1</sup>-u-[ ]  
 3' na-at-mu-k[án]  
 4' nu-kán A-N[A]  
 5' 3 ZA.HUM x [ ]  
 6' kap-pu-u<sup>1</sup>-iz<sup>1</sup>-[zi]  
 7' A-NA <sup>D</sup>IŠTAR<sup>1</sup>  
 8' 2 GAB GU[ŠKIN  
 9' A-NA N[Í.TE  
 10' [A<sup>1</sup>-N[A]
- 
- 11' [MUNUS].LUGAL-za-ká[n  
 12' tu-el(-)x[ ]  
 13' INIM KUR<sup>URU</sup> A[r-  
 14' pi-an<sup>1</sup> EGIR<sup>1</sup>-pa [ ]  
 15' <sup>GIŠ</sup>TUKUL.HI.A-ya(-)aš[-ši  
 16' ALAM KÙ.BABBAR x [ ]  
 17' <sup>m</sup>Pi-ha-<sup>D</sup>U-aš[(-)]
- 

- 18' MUNUS.LUGAL-za-kán I-NA<sup>URU</sup>  
 19' <sup>D</sup>UTU-ŠI TI-an-za x[ ]  
 20'-24' traces  
 25' 1 GU<sub>4</sub> K[Ù.BABBAR?
- 

- 26' Ù [ ]  
 27' nu-wa-x[ ]  
 28' pit-tu-[ ]  
 29' MUNUS x [ ]  
 30' x x [ ]

## Rev. 3

- 1 x [ ]  
 2 TI-[ ]  
 3 TI-a[n-za



- 4 *nu A-N[A*  
 5 *a-ra-i[z-zi*  
 6 EGIR-*an* x [  


---

 7 MUNUS.LUGAL-*za-kán* x [  
 8 A-NA<sup>1</sup> INIM<sup>1</sup> x [  


---

 9 MUNUS.LUGAL-*za-kán* INA<sup>URU</sup> [ A-NA<sup>D</sup> *kiš-an IK-RU-UB*]  
 10 *ma-a-an-kán* <sup>m</sup>Tal-m[i-<sup>D</sup>U-up<sup>526</sup>  
 11 nu<sup>1</sup> ALAM<sup>1</sup> Ur-hi-<sup>D</sup>U-u[p  
 12 DÙ-*an-te-eš*<sup>527</sup> *ki-nu-na-y[a*  
 13 ŠA KÙ.BABBAR DÙ-*mi nu-kán* [  


---

 14 MUNUS.LUGAL-*za-kán* INA<sup>URU</sup> Ha-ša-x<sup>528</sup> [  
 15 A-NA<sup>D</sup> IŠTAR<sup>URU</sup> La<sup>1</sup>-*wa-za-an-[ti-ya kiš-an IK-RU-UB ma-a-an-wa* <sup>D</sup>UTU-ŠI]  
 16 *ha-at-tu-liš-zi nu-wa* <sup>1</sup>A<sup>1</sup>-[NA  
 17 IR-*an-ah-ta* <sup>1</sup>ki<sup>1</sup>-*nu-na-at*<sup>1</sup> [  
 18 *ha-an-ti-i* <sup>TUG</sup>ku-ši-ši t[u?<sup>529</sup>  


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 19 *ma-a-an-na-mu-kán* DINGIR-LUM GAŠAN-Y[A  
 20 GIŠ<sup>1</sup> NÁ-aš *ša-aš-nu-ši nu* [  
 21 *nu-kán É.ŠÀ* <sup>GIŠ</sup>na-at-h[i-ta iš-pár-ra-an-zi<sup>530</sup>  


---

 22 [MUNUS.LUGAL-*za-kán ku-i*]<sup>n</sup> Û<sup>531</sup> -[TUM  
 23 *a-uš-ta nu* x [  
 24 *ma-a-an-mu* x [  
 25 x x<sup>532</sup> [  


---

<sup>526</sup> Restoration based on the occurrence of both names (Talmitešup and Urhitešup) in KBo 16.22.

<sup>527</sup> Reading of H. Klengel, intimated by letter.

<sup>528</sup> In RGTC 6, 94 there is only one place name beginning with Haša-: Hašašar. Since the traces do not support -šar as a certain reading, restoration is impossible.

<sup>529</sup> LI is also possible instead of TU.

<sup>530</sup> Restoration up to and including RA in H. Otten/C. Rüster, "Textanschlüsse...", ZA 68, 156, where, for that matter, TA and IŠ might be said to be restored.

<sup>531</sup> Unlike the copy, the tablet itself shows sufficient traces to warrant the reading Û.

Rev. 4

- 1 [ MJU.KAM-ti *ta-pa-aš-ša-aš*  
 2 [ ]I ZI GUŠKIN  
 3 [ ]KI.LÁ.BI *pí-ih-hi*  


---

 4 [MUNUS.LUGAL-*za-kán* INA<sup>URU</sup> A-NA<sup>D</sup> IŠTAR<sup>URU</sup> La-*wa-za-an-ti-ya*  
 5 [*kiš-an IK-RU-UB ma-a-an(-)* Z]I-*az HUL-la-u-wa* INIM.MEŠ  
 6 [ *ma*]-<sup>1</sup>a<sup>1</sup>-*an* DINGIR-LUM GAŠAN-YA ZI-aš *za-ra-*  
*an-ti-ya-an*<sup>533</sup>  
 7 [ HUL-*l*a-u-wa INIM.MEŠ UL *nam-ma*  
 8 [ A-NA DIN]GIR-LIM 2 ZI GUŠKIN *an*-<sup>1</sup>da<sup>1</sup> *ta-me-en-kán-te-eš*  
 9 [ EG]IR-*an iš-ga-ra-a-mi*  
 10 [ A-NA DING]IR-LIM *pí-ih-hi*  


---

 11 [ <sup>D</sup>IŠTAR<sup>URU</sup> La-*wa*]-*za-an-ti-ya ŠÀ* *pát-ta-an ku-ra-an*  
 12 [ GUŠ]KIN KI.LÁ.BI NU.<sup>1</sup>GÁL<sup>1</sup> *pí-ih-hi*  


---

 13 [ <sup>URU</sup>Ma-na-y]a-*ra-za ar-ha* INA KUR<sup>URU</sup> Ku-*du-up-ša-aš-ši*<sup>534</sup>  
 14 [ ]x MUNUS.LUGAL INA<sup>URU</sup> Ma-na-*ya-ra HUL-un Û-an*  
 15 [*a-uš-ta* ]x-*pu-wa-iš-ša*<sup>535</sup> *a-ar-aš*  
 16 [*nu-za-kán* MUNUS.LUGAL A-NA<sup>D</sup> IŠTAR<sup>URU</sup> La-*wa-z*]-*an-ti-ya kiš-an IK-RU-UB ma-a-an-kán*  
 17 [DINGIR-LUM GAŠAN-YA HUL-*lu ÚŠ-an* A-NA<sup>D</sup> UTU-ŠI] Û A-NA KARAŠ.HI.A *an-da UL*  
 18 [*tar-na-at-ti ki-e-d*]a-*ni LÍL-ri* A-NA<sup>D</sup> UTU-ŠI *pí-ra-an*  
 19 [*hu-wa-ši nu-uš-ši* <sup>LÚ</sup>KÚR *pí-r*]a-*an ku-en-na-at-ti* <sup>D</sup>UTU-ŠI KARAŠ.HI.A<sup>536</sup>  
 20 [ I]GI-*te-iz-zi-ya* SIG<sub>5</sub>-*in*  
 21 [ ]x<sup>1</sup> *e*<sup>1</sup>-*eš-ša*<sup>1</sup>-*ah-hi*  
 22 [ DÙ]-*mi*  


---

<sup>532</sup> The reading A-NA<sup>D</sup>... is impossible, since no remains of (a) vertical wedge(s) can be discerned on the tablet.

<sup>533</sup> A different transliteration of the end of the line is possible.

<sup>534</sup> The first attestation of these two geographical names in Hittite texts.

<sup>535</sup> -*puwaišša* is possible the ending of a place name.

<sup>536</sup> The restoration in lines 17, 18 and 19 are based on the context. More words could possibly be filled in lines 18 and 19.

- 23 [ ŠÀ ]KARAŠ.HI.A<sup>URU</sup>H[AT-TI]x<sup>DUTU</sup>-ŠI-ya  
 24 [ ]A<sup>NA</sup> DINGIR-LIM<sup>KUŠ</sup>A-RI-TUM<sup>637</sup>:[ -u]n?-ta-al-li-en UR.MAH  
 25 [GUŠKIN-it hu-u-w]a-al-pa-an-zi-na-a-m[i(-)]<sup>538</sup> ]
- 
- 26 [ ]KARAŠ.HI.A<sup>URU</sup>H[AT-TI]x<sup>DUTU</sup>-ŠI-ya  
 27 [ -z]i-ya-ši nu A-N[A DINGIR-LIM]  
 28 [ -r]a<sup>KI.LÁ.BI</sup>N[U.GÁL DÜ-m]i
- 
- 29 [ ]x an-[da]

## Translation KUB 48.123

## Obv. 1

- 1' [ ]  
 2' [ ] I will ....[  
 3' [ ]  
 4' [ ] if, however, he ... His Majesty [  
 5' [ ] I made the vow: "If His Majesty [  
 6' [then] to Ištar of Lawazanti[ya  
 7' [ ] I will ...
- 
- 8' [Wh]en in Zithara ... struck the *auli*<sup>539</sup>  
 9' [the queen] made to Ištar of Lawazantiya the vow:  
 10' ["If you, o goddess,] my [lady] make the hand of Pihartarhunt, the doctor, soft, then for the goddess, my lady,<sup>540</sup>

<sup>537</sup> A-RI-TUM is possibly followed by an unknown (luwian?) adjective ending in -]untalli.<sup>538</sup> In view of its position at the end of a sentence, *huw]alpanzinam*[i is very likely a 1st pr. sing. of a verb *huwalpanzinai-* not yet encountered elsewhere. Although an adj./part. *huwalpant* occurs in KBo 13.34 iv 4' (K.K. Riemschneider, *Babylonische Geburtsomina in hethitischer Übersetzung*, StBoT 9, 1970, 28 and 35), the surmised meaning, an indication of a physical deformity, excludes the possibility of our verb being based on it. More plausible is the identification *huwalpanzinai-* = 'to stitch with', 'to ornament' (cf. HEG H, 281 with lit.) or 'provide(d) with an ornamental button' (K.K. Riemschneider, *Babylonische...*, StBoT 9, 79-81). For -uwa- instead of -u-, reference can be made to E. Neu, *Der Anitta-Text*, StBoT 18, 44. In our line, GUŠKIN-it can plausibly be filled in before *huwalpanzinami*.<sup>539</sup> *auli* is probably that part of the body in which the king felt pain when in Zithara (Cf. note to translation KUB 15.28+ ii 2' f).

- 11' [ ] of unspecified weight will I make."<sup>541</sup>
- 
- 12' [The queen] made to [Išt]ar of Lawazantiya [the following vow:]  
 13' [ ] who (pl.) the bad [dreams  
 14' [ ] in view of those dreams for His Majesty again [  
 15' [ ] good, o goddess, for me, of His Majesty and the sons  
 16' [ ] you reveal [not]hing, o goddess, (and) for His Majesty  
 17' [ ] do not permit the evil to come close,  
 18' [then for the goddess] I will make 1 silver Ištar (of) 1 mina (and) 1 golden Ištar (of) 20 šekels.
- 
- 19' [ ] of the lion ... Hešni and Tašmišarruma  
 20' [ ] they [.....] and to [Taš]mišarruma  
 21' [ o goddess], my [lady], an offering of a weapon of the goddess and a bee-offering  
 22' [ ] to offer at her place was designated.
- 
- 23' [The queen] made [to Ištar of Lawa]zantiya the vow:  
 24' ["If you, o goddess, my lady,] protect [His Majesty] for (his) well-being  
 25' [ then to the godde]ss, my lady, 1 tabl[e  
 26' [ ] they ....  
 27' [ ]

## Obv. 2

- 1' [ ]  
 2' evil [  
 3' and that ... for me [  
 4' and t[o  
 5' 3 pitchers [  
 6' she/he makes invento[ries  
 7' to Iš[tar  
 8' 2 golden breasts [

<sup>540</sup> Meaning given for *minu-* in A. Goetze, *The Hittite Ritual of Tunmawi*, 71<sup>+260</sup>.<sup>541</sup> Probably "1 silver hand" should be restored at the beginning of this line.

9' for the bo[dy  
10' ..... t[o

---

11' [The q]ueen [  
12' of you [  
13' the matter of the country of A[r....  
14' away (and) back [  
15' and [his] weapons [  
16' a silver statue [  
17' Pihatarhunt [  
  
18' The queen ... in (the city of) [  
19' His Majesty alive [  
It is impossible to translate lines 20'-24'.  
25' 1 s[ilver]? ox [  
  
26' Dream [  
27' and [  
28' and [  
29' ... [  
30' [

Rev. 3

1 [  
2 al[ive [  
3 al[ive  
4 and<sup>542</sup> t[o  
5 rise[s  
6 again [

7 The queen [  
8 in view of the matter [

<sup>542</sup> If the main clause begins here, the translation runs: “then [I will ...] to. . .”.

9 The queen [made the following vow to ...] in (the city of) [  
10 “If Talmi[tešup  
11 and a statue of Urhitešu[p  
12 made. And now [  
13 of silver will I make and [  
  
14 The queen [made] in (the city of) Haša[- ...  
15 to Ištar of Lawazan[tiya the following vow: “If His Majesty]  
16 becomes healthy,<sup>543</sup> then to [  
17 desired, (and) now ... it [  
18 separately a festival garment [  
  
19 And if for me you, o goddess, my la[dy,  
20 do make sleep in the bed,<sup>544</sup> then [  
21 and beds (in the) bedroom [they will spread.  
  
22 [Which] dream [the queen  
23 saw [  
24 “If for me [  
25 [

Rev. 4

1 [ ] the fever yearly  
2 [ ] 1 golden soul  
3 [ ] his/its weight will I give.

4 [The queen made in ... to] Ištar of Lawazantiya  
5 [the following vow: “If .... with t]he soul the evil things  
6 [ “If you, o goddess, my lady, the *zarantian* of the soul

<sup>543</sup> It is remarkable that the verb *hattuleš-* = “to become healthy” does not occur in the medical texts in C. Burde, *Hethitische medizinische...*, StBoT 19. SIG<sub>5</sub>-, which has a comparable meaning, is to be found there.

<sup>544</sup> Is <sup>GIŠ</sup>NA-aš (= *šaštaš*) dat. loc. pl.? Cf. J. Siegelová, *Appu-Märchen...*, StBoT 14, 20 f.

- 7 [ the e]vil things no further  
 8 [ to the g]oddess 2 golden souls moulded together<sup>545</sup>  
 9 [ ] I will pierce<sup>546</sup> at the back.  
 10 [ ] I will give [to the go]ddess.
- 
- 11 [ Ištar of Lawa]zantiya a hurt (and) wounded heart  
 12 [ ] I will give a gol[den ...] of unspecified weight.
- 
- 13 [ ] from [the city of Mana]yara in the country of Kudupšašši  
 14 [ ] in Manayara the queen [saw] a bad dream  
 15 [ -]puwaišša reached,  
 16 [the queen] made [to Ištar of Lawaz]antiya the following vow: “If  
 17 [you, o goddess, my lady, to His Maje]sty and the armies [the evil dying] you do not  
 18 [admit and on t]his campaign to His Majesty you  
 19 [show support and for him] you kill [the enemy], His Majesty and the armies  
 20 [ ] and in front in good condition  
 21 [ ] I will carry out  
 22 [ ] I will [make]
- 
- 23 [ in] the armies the e[vil dyi]ng a shield ....  
 24 [ ] for the divinity [I will ...] a ... shield (and) a lion  
 25 ornament [with gold].
- 
- 26 [ ] the armies of H[atti] and His Majesty  
 27 [ ] you ....., then fo[r the divinity]  
 28 [ ] of u[nspecified] weight [I will mak]e.
- 
- 29 [ ] in

<sup>545</sup> The meaning assumed for *anda damenk-* is based on compounds comprising *damenk-*.

<sup>546</sup> *Appan išgar-*: rendered as “to pierce”, as in H.M. Kümmel (*Ersatzrituale*, StBoT 3, 16<sup>61</sup> and 138) and S.R. Bin-Nun (*The Tawananna...*, TdH 5, 199<sup>+169</sup>). This piercing of the rear side is only possible with hollow objects, perhaps in order to attach a ring at the back.

## KUB 48.124

## Transliteration KUB 48.124

Obv.?

- 1' [ ]x x x [
- 
- 2' [Û-TU]M<sup>LÜ</sup>UGULA 10<sup>1</sup>[-MUR<sup>547</sup>  
 3' [ ]x-x nu me-mi-i[š-  
 4' [wa]-ah-nu-ut SIG<sub>5</sub>-an[-ta] (-) [  
 5' GAM-an PAP-nu-x<sup>548</sup> ku-[-
- 
- 6' INA<sup>URU</sup>Û-li-wa-an-da pa?-a[š-  
 7' [1]I<sup>549</sup> MUNUS.MEŠ-wa ú-e-ir [  
 8' e-ša-an-ta[-at] nu-uš-m[a-aš  
 9' ka-ri-ul-la-an-te-eš x [  
 10' GE<sub>6</sub>.KAM-za-wa ta-an-ku-iš [  
 11' nu-wa-kán a-aš-šu IGI[-an] [-da  
 12' [LÜ]a-ra-aš-ma-aš-ši x[  
 13' [n]a-at<sup>D</sup>Gul-še<sup>D</sup>[  
 14' [š]a[-ra]-a-an-zi nam-m[a  
 15' [pa-ra]-a iš-hu-wa-an-t[a(-)  
 16' [k]u-it-t[a] UGU [
- 
- 17' [MUNUS AMA]DINGIR-LIM I-MUR x x x<sup>550</sup> [  
 18' [ki-i]t[-ta]-ri nu-wa-kán x [  
 19' [ ]x 1-e[-da-ni] pu-u[r-

<sup>547</sup> Restoration based on Rev. 13'.

<sup>548</sup> PAP-nu is followed by the sign DA (instead of IT?). Both readings produce an incomprehensible form, hence x.

<sup>549</sup> Although A-NA is a possible reading at the beginning of the line, I have opted for a numeral, since the sort of women is not further specified. 2 would be possible instead of 11, since the sign 10 (or 1) is too damaged to be read.

<sup>550</sup> It is possible to read pa-aš-šu[- after I-MUR.

20' [ ]x [ ]

21' [ ]x[ ]

Rev.?

1' [ ]x-ik-x<sup>551</sup> [ ]

2' [ ]x-na-aš<sup>1</sup>ma-a<sup>1</sup>[-an

3' [ ]x-aš a-ra-ah-za-a[n-da

4' [ ]-kán ŠA<sup>m</sup>Pi-ya-<sup>1</sup>ma<sup>1552</sup>[-

5' [U]M-MA<sup>LÚ</sup>SANGA ki-iz-za-wa [

6' nu-wa-ra-an DINGIR-LIMHUL-x [

7' A-NA DINGIR-LIM-ma-wa-ra-aš [

8' INIM<sup>D</sup>Za-wa-li-aš x [

9' ŠA KUR<sup>URU</sup>Aš-šur ku-ši? [

10' pi-ra-an EGIR-pa ki-x[

11' UM-MA<sup>LÚ</sup>SANGA x [

12' a-aš-šu-la-ni<sup>553 D</sup> [

13' Û<sup>1</sup>TUM<sup>1</sup>LÚUGULA 10 I-MU[R

14' A-NA GIG-wa Û-UL x [

15' [DUMU]<sup>1</sup>É<sup>1</sup>TIM<sup>1</sup>e-eš-ta [

16' ma-uš-ki-it-ta-at nu-wa(-) [

17' [ma]<sup>1</sup>-uš-ki-ta-at ku-wa-p[i

18' [m]a-uš-ki-ta-at nu-wa-x [

19' A-NA<sup>DUG</sup>iš-nu-ri-y[a

20' [ki]<sup>1</sup>-nu-un-ma-wa-ra-a[t

21' [a]n-za-aš-ma-wa-ra-an [

<sup>551</sup> Trace of sign before IK indicates, for example, Û. The copy shows that RI is not possible.

<sup>552</sup> A restoration to form <sup>m</sup>Piyamaradu(š) could be considered, though with caution, since that is the only name handed down so far which would fit. The mention of the name of an opponent without the context clearly being hostile would be remarkable.

<sup>553</sup> A-aš-šu-la-ni = a-aš-šu-la-an-ni?

Translation KUB 48.124

Obv.?

1' [ ]

2' [A drea]m. The commander of 10 s[aw (a dream)

3' [ ] and [ ]

4' it/he changed. The favourable (things) [ ]

5' besides<sup>554</sup> .... [ ]

6' In Uliwanda [ ]

7' 11? women came [ ]

8' they sat and for th[em

9' kariullantes<sup>555</sup> [ ]

10' the dark night [ ]

11' and the good .... facing [ ]

12' and his friend [ ]

13' and that for (the goddess) Gulš (the divinity) [ ]

14' they weave?<sup>556</sup> Furthermo[re

15' shaken ou[t

16' everything above it [ ]

17' The "god's mother" saw (a dream) [ ]

18' [li]es there and ... [ ]

19' [ ] for one ... [ ]

20' [ ] [ ]

21' [ ] [ ]

<sup>554</sup> A form of PAP-nu = pahšanu- (= "to protect") is the obvious assumption, but no existing form can be deduced from what is written.

<sup>555</sup> Is this unknown part. or adj. related to kariulli "headdress"?

<sup>556</sup> The meaning "to weave" for šara- is uncertain. In KUB 42.38 ii 22 "to plait" would be possible: a golden wreath "plaited" of gold (cf. H. Klengel, "Die Hethiter...", *Ar. Or.* 47, 89<sup>52</sup>).

Rev.?

- 1' [ ] .. [ ]  
 2' [ ] i[f  
 3' [ ] on all sides  
 4' [ ] of Piyama-[  
 5' [Th]us said the priest: "Through this [  
 6' and him .. for the divinity ... evi[  
 7' and to the divinity he [  
 8' The matter of (the god) Zawalli<sup>557</sup> [  
 9' Of the country of Aššur ... [  
 10' in front and back [  
 11' Thus the priest [  
 12' for the well-being<sup>558</sup> (the divinity) [  
 13' A dream. The commander of 10<sup>559</sup> sa[w (a dream)  
 14' for the illness ... not [  
 15' the son of the house was (there) [  
 16' he fell and [  
 17' he fell somewhere [  
 18' he fell and [  
 19' and for the dough-bowl [  
 20' Now however ... that [  
 21' To us however ... him [

<sup>557</sup> For <sup>D</sup>Zawalli see A. Archi, "Il dio Zawalli...", *AoF* 6, inter alia 94.

<sup>558</sup> In the translation, *aššulani* is assumed to be the dative of *aššulatar* = "well-being" (cf. E. Neu, *Endungsloser lokativ*, 15<sup>29</sup>).

<sup>559</sup> Although "dream" at the beginning of a line and followed by another substantive or personal name is always rendered as "dream of ...", in the few cases in which a verb directly follows on the second substantive, the latter is taken to be subject of the verb.

KUB 48.125

Transliteration KUB 48.125

Obv. 2?<sup>560</sup>

- 1' [ ]x [ ]x [ ]  
 2' [Û-TUM MUNUS.LU]GAL I-NA URU<sup>U</sup>Û<sup>U</sup>-ri-ki-na<sup>U</sup> I<sup>U</sup>-[MUR ]  
 3' [ ]x-mu Û-it ku-iš-ki me-mi-iš-ki<sup>U</sup> iz<sup>U</sup>-z[i ]  
 4' [ ]x ku-ú-un-wa gi-nu-wa GIG-zi [ ]  
 5' [G]IG-zi-ma-wa-ra-an<sup>D</sup> Za-wa-al-li-ya-za x [ ]  
 6' [gi<sup>U</sup>-nu-wa-ma-wa am-me-el ma-a-an nu-wa im-ma [ ]  
 7' PÉŠ ú-iz-zi PÉŠ-ma-wa UR.TUR-ma x [ ]  
 8' ma-a-an-wa-ra-aš-kán an-ku EGIR<sup>U</sup> UGU ú<sup>U</sup>-iz-z[i ]  
 9' [nu-wa-za MUNUS.LUGAL<sup>U</sup> na-a-hu-un nu-wa me-ma-ah-h[u-un ]  
 10' [ PÉŠ an-k]u EGIR UGU ú<sup>U</sup>-iz-z[i ]  
 11' [ ]x ki-x-x-x [ ]

Rev. 3?

- 1' [ ]ŠÀ x x [ ]  
 2' [ ] x x UL x [ ]  
 3' [ ]k]u-<sup>U</sup>i-e<sup>U</sup>-eš-qa x [ ]  
 4' [ ]x x x x x x  
 5' [ ]x ma-a-an ar-ha  
 6' [ ]x im-ma<sup>U</sup> ú-da<sup>U</sup>-aš  
 7' [ ]-n]i?-iš-ki-mi  
 8' [ ]x-te-ni UM-MA DUMU<sup>U</sup>.MUNUS.MEŠ<sup>U</sup> x  
 9' [ ]x ŠÀ-ta UM-MA<sup>MUNUS</sup> x [ ]  
 10' [ ]k]u-wa-pí DUMU.MUNUS.MEŠ  
 11' [ ]x-<sup>U</sup>la<sup>U</sup>-an ar-ha<sup>U</sup> ša<sup>U</sup>-an-ah<sup>U</sup>-t[i?]  
 12' [ ]a]m-<sup>U</sup>mu<sup>U</sup>-uk GAM-an e-šu<sup>U</sup>-un<sup>U</sup>  
 13' [ ]MEŠ<sup>U</sup> ha-an-da-an-wa x-<sup>U</sup>it<sup>U</sup>

<sup>560</sup> I have marked the end of the lines, because the end of the tablet is marked on the copy.

- 14' [ ]x-na-aš-za-kán UM-MA DUMU.ṽMUNUS.MEŠṽx [ ]
- 
- 15' [ ]x<sup>NA4</sup>pi-ru-na [(-) ]
- 16' [ ]x<sup>D</sup>LUGAL-(ma)-x [ ]
- 17' [ ]ŠÀ x [ ]

*Translation KUB 48.125*

Obv. 2?

- 1' [ ]
- 2' [Dream of the queen. In Urikina she saw (a dream)
- 3' [ ] through a dream someone spoke to me:
- 4' [ ] this (person) is ill in his knees
- 5' and he is ill through (the god) Zawalli
- 6' like the knees of me<sup>561</sup> however and further [
- 7' There comes a mouse. And the mouse and a little dog [
- 8' When he (= the mouse?) came all the way up behind<sup>562</sup> [
- 9' I, the queen, took fright and I said
- 10' [ the mouse comes [all the] way up behind [
- 11' [ ] .... [

Rev. 3?

- 1' [ ] in [ ]
- 2' [ ] not [ ]
- 
- 3' [ ] some people [ ]
- 4' [ ]
- 5' [ ] if gone away
- 6' [ ] he even brought
- 7' [ ] I shall ... [ ]
- 8' [ ] Thus the daughters:

<sup>561</sup> *Ammel* = predicative: "of me". Its position after the substantive makes it difficult to translate it as "my".

<sup>562</sup> For EGIR UGU *uwa-* (+ *-kan*), often in oracles, see HW<sup>2</sup>, 157. It is remarkable that the substantive behind which the mouse ascends is not mentioned there. Many substantives are mentioned in HW<sup>2</sup>, 159.

- 9' [ ] in the heart. Thus [ ]
- 10' [ ] when the daughters
- 11' [ ] .. you? wipe off [ ]
- 12' [ ] I was under (it)
- 13' [ ] ... really ...
- 14' [ ] ... thus the daughters [ ]

- 
- 15' [ ] a rock [ ]
- 16' [ ] Šarruma [ ]
- 17' [ ] in [ ]

KUB 56.12 (Bo 5736)

*Transliteration KUB 56.12 (Bo 5736)*

- 1' [ ]-ik-x[ ]
- 2' [ ] x ka-ru-ú x [ ]
- 
- 3' [MUNUS.LUGAL-za-kán A-NA<sup>D</sup>L]i-el-wa-ni kiš-an I[K-RU-UB
- 4' [ ]<sup>UJRU</sup>Ha-at-tu-ša-za GAM u-i[t?]<sup>563</sup>
- 5' [nu DINGIR-LUM A-N]A GIG-kán<sup>KUŠ</sup> A-RI-TUM [pi-an DIB-ti<sup>564</sup>
- 6' [nu A-NA] DINGIR-LIM<sup>KUŠ</sup> A-RI-TUM KÙ.BABBAR DÙ-m[i
- 7' [ ]A 8 UDU I-NA É.DINGIR-LIM šu-up-pa-ah-[mi<sup>565</sup>
- 8' [ ]-ni QA-TAM-MA ši-pa-an-ta-ah-hi [ ]
- 9' [ ]<sup>LÚ.MEŠ</sup>ú-pa-ti-ta-al-la ta-a-an EGIR-pa [ ]
- 10' [ ] ka-ru-ú UDU<sup>LÚ.MEŠ</sup>ú-pa-ti-ta-al-l[a
- 
- 11' [ ] x x x x x [ ]

<sup>563</sup> Instead of IT, DU is possible. The spelling of all forms of *uwa-* and *uda-* with *Ú* constitutes a problem here.

<sup>564</sup> This restoration is based on KUB 15.22:10', in which the shield is meant to be a protection against evil (abl.).

<sup>565</sup> In addition to *šuppiyahh-*, there is also the spelling *šuppayahh-*: Bo 2341 (KUB 43.58) i 44 in H. Ehelolf, "Zum hethitischen Lexikon", *Kl. F.* 1, 1927, 137-160 (p. 147<sup>3</sup>). The spelling *šu-up-pa-ah-mi* therefore can be likened to *šu-up-pi-ah-hi* in e.g. KBo 17.65 Obv. 12.

## Translation KUB 56.12 (Bo 5736)

- 1' [ ] [ ]  
 2' [ ] already [ ]  


---

 3' [The queen made to L]elwani the following v[ow  
 4' [ ] down from Hattuša ... [ ]  
 5' [and you, O goddess, hold up in protection] a  
 shield against the illness  
 6' [Then I will ma[ke for] the goddess a silver shield [ ]  
 7' [ ] and cleanse 8 sheep in the temple [ ]  
 8' [ ] I will offer likewise to [ ]  
 9' [ ] upatitalla-men<sup>566</sup> the second time thereafter [ ]  
 10' [ ] already. The sheep (and) the upatitalla-men [ ]  


---

 11' [Translation impossible.

## KUB 56.13 (Bo 1601)

## Transliteration KUB 56.13 (Bo 1601)

Obv.<sup>567</sup>

- 1' [ ] A-NA DINGI]R-LIM SUM-hi  
 2' [ ] x-LUGAL-ma<sup>568</sup> še-ir  
 3' [ ] 1<sup>569</sup> ši-it-tar<sup>1</sup> KÙ].BABBAR 20 GÍN  
 4' [ ] KI.LÁ.BI] NU].GÁL 1 GU<sub>4</sub>.ÁB 8 UDU SUM-hi  


---

 5' [ ] 1-NU]-TUM IGI.HI.A<sup>NA4</sup> ZA.GÌN 1 MA.NA  
 6' [ ] x GUŠKIN<sup>NA4</sup> ZA.GÌN hu-ur-la-i-ma-an-za

<sup>566</sup> The unknown officials who are probably concerned with an *upati* (= loan?). In F. Pecchioli Daddi, *Mestieri...*, 562 f.

<sup>567</sup> It would not seem that this necessarily is column ii, as designated by O. Carruba, *Das Beschwörungsritual für die Göttin Wišurijanša*, StBoT 2, 1966, 31.

<sup>568</sup> This is probably the second part of a proper name ending in -šarruma.

<sup>569</sup> Collation supports the probability of a single stroke here.

- 7' [pi-ih-hi? ]  


---

 8' [MUNUS.LUGAL-za-kán<sup>570</sup> ] A<sup>1</sup>-NA<sup>D</sup>UTU-ŠI<sup>571</sup> <INA><sup>URU[D]</sup> [U-a]š-ša IK-RU-UB  
 9' [ ] KÙ].BABBAR 1 up-pi-ya-aš GUŠKIN  
 10' [ ] pi]-<sup>1</sup>ih<sup>1</sup>-hi<sup>572</sup>  


---

 11' [MUNUS.LUGAL-za-kán A-N]A<sup>1</sup> GIG<sup>1</sup> IGI.HI.A<sup>D</sup>UTU-ŠI še-ir IK-RU-UB  
 12' [ ] x ú-ki-la ú-da-ah-hi  
 13' [ ] D]Û-mi na-an-za-kán<sup>573</sup> IGI-zi x-x  
 14' [ ] x-wa-ma-aš-ši NINDA Ì.E.DÉ.A pi<sup>1</sup>-eš<sup>1</sup>-ki-u-wa-an te-eh<sup>1</sup>-hi<sup>1</sup>  


---

 15' [MUNUS.LUGAL-za-kán kiš-an] IK-RU-UB ma-a-an-kán A-NA IGI<sup>D</sup>UTU-ŠI  
 16' [ ] M]EŠ<sup>574</sup> IK-RI-BI.HI.A  
 17' [ ] -m]i? na-aš IŠ-TU LI-IMUDU  


---

 18' [ ] ar-h]a<sup>575</sup> SUD-ši a-ši-iš-ši :up-pi-ya-aš<sup>576</sup>  
 19' [ ] -iš<sup>577</sup> ŠA<sup>NA4</sup> ZA.GÌN pi-ih-hi  


---

 20' [ ] x EGIR-pa Ú-UL ú-wa-nu-un  
 21' [ ] na]-<sup>1</sup>ak<sup>1</sup>-ki e-eš<sup>1</sup>-ta<sup>1</sup>  
 22' [ ] A<sup>1</sup>-NA<sup>D</sup>[  
 23' [ ] x [ ]  


---

 Rev.  
 1' [ ] x<sup>578</sup> nu-<sup>1</sup>wa-ra<sup>1</sup>-[ ]

<sup>570</sup> It may be assumed that these vows were made by the queen on behalf of the king (cf. lines 11' and 15').

<sup>571</sup> The scribe probably omitted by accident a horizontal stroke after ŠI. A comparable passage in Rev. 23' contains <sup>D</sup>SIN instead of <sup>D</sup>UTU-ŠI.

<sup>572</sup> Another possibility is *tehi*.

<sup>573</sup> Collation renders KÁN more likely than AN.

<sup>574</sup> The number 20, for example, is also possible.

<sup>575</sup> Cf. Rev. 24'.

<sup>576</sup> It is not certain that a gloss sign is intended here, since the same word in line 9' is possibly accompanied by a numeral.

<sup>577</sup> Collation shows that DU is another possibility.

<sup>578</sup> A trace is discernible on the tablet.



- 2' [ ]x *ma-a-an e-da* <sup>ni</sup> [ ]  
 3' [ *A-NA* <sup>D</sup>*Pi-ha-ša*]-<sup>aš</sup>-<sup>ši</sup>-<sup>i</sup><sup>579</sup> *URU* <sup>D</sup>*U-aš-ša* <sup>IK</sup> <sup>RU-UB</sup>  
 4' [ ](-)*i-ya-ši*  
 5' [ *ma?*]-*a-an A-NA* <sup>D</sup>*UTU-ŠI*  
 6' [ ]x-*i* 1 Û *KÙ.BABBAR* 2 *MA.NA*  
 7' [ *GUŠKIN NINDA.HI.A GUŠKIN-ya-kán an-da x-x-x-te-eš*<sup>580</sup>  
 8' [ ]1 *GE<sub>6</sub> GUŠKIN KILÁ.BI NU.GÁL A-NA* <sup>D</sup>*DINGIR* <sup>LIM</sup> *SUM-hi*
- 
- 9' [ ] <sup>m</sup>*Tu-ut-tu-uš EN É A-BU-ZI*  
 10' [ ]x <sup>GIG</sup> <sup>zi</sup> *nu-wa-aš-ši-kán A-NA IGI-NI*  
 11' [ ]*ma-a-an a-ši Û-TUM ha-li-ya-tar*  
 12' [ ](-)*ta-ya-al-la-aš-ši*  
 13' [ ]1 Û *KÙ.BABBAR* 2 *MA.NA* 1 Û *GUŠKIN* 1 *MA.NA SUM-hi*
- 
- 14' [ *SI* <sup>G<sub>5</sub></sup> <sup>in</sup> *A-NA* <sup>D</sup>*DINGIR* <sup>LIM</sup> *na-aš-šu* <sup>m</sup> <sup>D</sup>*LAMMA-aš*  
 15' [ ]-*i*
- 
- 16' [ ]<sup>aš</sup>? <sup>x-x</sup> *an-da ma-a-an-ma A-NA* <sup>D</sup>*UTU-ŠI*  
 17' [ ]<sup>8?</sup> *UDU?* <sup>1</sup> *KÙ.BABBAR-ya pi-ih-hi*
- 
- 18' [ ]*še-ir* 1 *GU<sub>4</sub>* <sup>8?</sup> *UDU* <sup>1</sup> *pi-ih-hi*
- 
- 19' [ *an-d*]*a KAR-at nu-za-kán MUNUS.LUGAL*  
 20' [ *IK-RU-UB* <sup>581</sup> *ma-a-an-wa* ] *DINGIR.MEŠ EN.MEŠ-YA IGI.HI.A* <sup>D</sup>*UTU* <sup>ŠI</sup> *SIG<sub>5</sub>-ah* <sup>ha-</sup>  
<sup>an</sup> <sup>zi</sup><sup>582</sup>  
 21' [ ]x 1-*NU-TUM IGI.HI.A KÙ.BABBAR LUGAL*  
 22' [ *DÙ-mi* ]
- 
- 23' [ ]x *A-NA* <sup>D</sup>*SIN* <sup>URU</sup> <sup>D</sup>*U-aš-ša IK-RU-UB*

<sup>579</sup> This divine name has been restored on the analogy of KBo 4.10+ and KBo 9.98+.

<sup>580</sup> Probably a participle belonging to NINDA.HI.A. I can form no appropriate verb from the text remains. *Pár-ši-an-te-eš* seems difficult.

<sup>581</sup> Other restorations are possible, since the amount of space available is uncertain.

<sup>582</sup> The space available prompted me to opt for one sign, hence for a 3. pl.

- 24' [ ] *EGIR-an ar-ha* <sup>SUD?</sup> <sup>š<sub>83</sub></sup> <sup>ši</sup> [ ]  
 25' [ ]x 1 <sup>EN</sup> *GU<sub>4</sub> KÙ.BABBAR KILÁ.BI NU.GÁL*  
 26' [ *pi-eš-ki-u-wa-an* ] <sup>te-eh-hi</sup>
- 
- 27' [ ] x x [ ]

*Translation KUB 56.13 (Bo 1601)*

Obv. 1

- 1' [ ] I will give [to the go]d.
- 
- 2' [ ] on behalf of [.....]-šarruma  
 3' [ ] 1 silver solar disc of 20 šekels  
 4' [ of un]specified weight, (and) 1 cow (and) 8 sheep will I give.
- 
- 5' [ 1 pair of eyes of lapis lazuli of 1 mina  
 6' [ ] golden [.....] with lapis lazuli *hurlaimant*<sup>584</sup>  
 7' [ ]
- 
- 8' [The queen ] made <in> [Tarhuntaš]ša a vow for His Majesty.  
 9' [ a] silver [.....] (and) 1 golden *uppiya*<sup>585</sup>  
 10' [ ] I will give.
- 
- 11' [The queen] made a vow for the sickness of the eyes of His Majesty.<sup>586</sup>  
 12' [ ] will I myself bring here.  
 13' [ ] will I make and him ..... first [  
 14' [ ] and to him I will go and give an oil-loaf
- 
- 15' [The queen made the following] vow: If for the eye of His Majesty

<sup>583</sup> Cf. Obv. 18'.

<sup>584</sup> This possibly neuter participle could be used to indicate that the object is made in a "Hurrian" fashion. It is also possible that the object is made of gold (and) lapis lazuli, which is *hurlaimant*.

<sup>585</sup> The ending of *uppiyaš* makes dependence on *pihi* problematical to explain. See, however, note on transliteration of line 18'.

<sup>586</sup> Since it is highly likely that the queen makes these vows, "sie", not "er" occurs in O. Carruba, *Das Beschwörungsritual...*, StBoT 2, 31.

- 16' [ ] vows  
 17' [ ] ..... with 1000 sheep<sup>587</sup>
- 
- 18' [ ] You shall take away (and) for him that *uppiya*<sup>588</sup>  
 19' [ ] of lapis lazuli will I give.
- 
- 20' [ ] I did not return  
 21' [ ] difficult was [ ]  
 22' [ ] to (the divinity) [ ]  
 23' [ ] [ ]
- 
- Rev.  
 1' [ ] and [ ]  
 2' [ ] if for that [ ]  
 3' [ ] made a vow to Pihašaš]ši of Tarhuntašša.  
 4' [ ] you shall .....  
 5' [ ] if for His Majesty  
 6' [ ] 1 silver dream of 2 minas [ ]  
 7' [ ] gol]den [.....] and golden loaves therein [.....]  
 8' [ ] 1 golden night of unspecified weight will I give to the god.
- 
- 9' [ ] Tuttu, lord of the storehouse  
 10' [ ] is ill and for his eye  
 11' [ ] if that dream the kneeling  
 12' [ ] .....  
 13' [ ] 1 silver dream of 2 minas and 1 golden dream of 1 mina will I give
- 
- 14' [ ] to the divinity, either Kurunta  
 15' [ ]
- 

<sup>587</sup> The verb would seem to be missing.

<sup>588</sup> It is questionable whether there is any question of *a-ši-iš-ši :up-pi-ya-aš* here, since in "Anaphore et deixis en Anatolien", in: *Hethitisch und Indogermanisch*, 1979, 147-152 (p. 148), E. Laroche calls the hapax *ašiš* in KUB 3.99 ii 18 "une fabrication artificielle, sans valeur linguistique". Moreover *uppiyaš* constitutes a problem, as it does in line 9'.

- 16' [ ] in ..... and if for His Majesty  
 17' [ ] and 8? silver sheep? will I give.
- 
- 18' [ ] on behalf of [ ] I will give 1 ox (and) 8? sheep.
- 
- 19' [ ] she came upon and the queen  
 20' [made a vow: "If] the gods, my lords, heal the eyes of His Majesty  
 21' [ ] 1 pair of silver eyes of the king  
 22' [I will make.]
- 
- 23' [ ] made to *SIN* of Tarhuntašša a vow:  
 24' [ ] you shall withdraw [ ]  
 25' [ ] 1 silver neck of an ox of unspecified weight  
 26' [ ] I will go] and give.
- 
- 27' [ ]

# KUB 56.14 (Bo 1607)

## Transliteration KUB 56.14 (Bo 1607)

### Obv. 1

- 1' [ ] x[ ]  
 2' [ ] x x[ ]  
 3' [ ] NÍ.TE-ŠÚ<sup>589</sup>[ ]  
 4' [ ]-da zi-en-na-an x [ ] x[ ] x-ša<sup>1</sup>-wa-ma-wa-aš-ši pi<sup>1</sup>-e-it<sup>590</sup>  
 5' ŠA<sup>NA4</sup>ZA.GÌN x-x x-uš-ma-wa-aš-ši ŠA<sup>1</sup>DUMU.NAM<sup>1</sup>.LÚ.U<sub>19</sub>.LU<sup>1</sup>  
 6' iš-ha-aš-šar-wa-an-ti? me-ik<sup>1</sup>-ki<sup>1</sup> SIG<sub>5</sub><sup>1</sup>-an-te-eš [ ]  
 7' e-da-ni-ma-wa-kán<sup>1</sup>[ ]  
 8' 1-e-da-za [ ]  
 9' ka-ru<sup>1</sup>-ú-i-li(-)x(-)lu? [ ]

<sup>589</sup> Cf. KUB 15.1 iii 32'.

<sup>590</sup> The extent of the damage to the text of lines 4'-6' gives rise to many problems, particularly because of the uncertainty as to where the verbal forms are. In line 5', for example, an ostensibly appropriate SUM-*hi* is impossible. In line 4', *pi-e-da* is also possible. In line 6' *išhaššarwanti* is most likely, but what does it qualify?

- 10' *me-ik-ki ta-lu-ga-* ]  
 11' *[u<sup>1</sup>-un-ha-an nu-wa-ra-x* ]  
 12' *[nu]-wa<sup>1</sup>-za im-ma<sup>1</sup>x-x-x* ]  
 13' *[na-]at<sup>m</sup> A-la-li-m* ]  
 14' *[ ]-za DUMU.MUNUS<sup>1</sup>e<sup>1</sup>-x-x* ]  
 15' *[nu-wa]-ra<sup>1</sup>-aš ka<sup>1</sup>-ru-ú<sup>1</sup>-[i-li* ]

## Rev. 3

- 1 *Zl(-)ni?-x* [  
 2 *ša<sup>1</sup>la<sup>1</sup>?* ]-  
 3 *na-ah*[-  
 4 *ku-wa*[-  
 5 *nu-wa(-)* [  
 6 *i<sup>1</sup>e<sup>1</sup>* ]-  
 7 *NINDA wa-[ga-ta?*  
 8 *pí-e*[š-  
 9 *nu-wa-ra*[-  
 10 *UKU.ME*[š  
 11 *nu-wa(-)* [  
 12 *EGIR*[-  
 13 *nu-w*[a(-)

## Rev. 4

- 1 *[n]u<sup>591</sup> MUNUS<sup>1</sup>UMMEDA<sup>592</sup> ku-iš MUNUS.LUGAL<sup>1</sup>Ki-lu-uš-hé-pa-an-na*  
 2 *[ša]l-la-nu-uš-ki-it nu-wa-ra-aš im-ma EGIR-pa ma-a-an*  
 3 *Tl-eš-ta nu-wa-ra-aš-mu a-wa-an GAM ki-ša-at*  
 4 *nu-wa-mu me-mi-iš-ki-iz-zi ki-i-wa GIM-an šu-uh-ha-an*  
 5 *ha-me-eš-ha-an-da-za wa-ar-hu-i :hi-iš-ta-ra-an-<sup>1</sup>ya<sup>1</sup>-a-ra-at*  
 6 *šu-me-eš-ša-wa ŠA KUR<sup>URU</sup>Ne-ri-<sup>1</sup>ik<sup>1</sup> PÁT-TÍ<sup>593</sup> QA-TAM-MA*

<sup>591</sup> Lack of space renders the expected *nu-wa* impossible.

<sup>592</sup> For this logogram, see H.A. Hoffner, "Birth...", *JNES* 27, 199 ff. and most recently G.M. Beckman, *Hittite Birth Rituals*, StBoT 29, 1983, 48 f.

<sup>593</sup> TÍ as in KBo 10.1 Obv. 9.

- 7 *a-še-ša-nu-ut-te-ni nu-wa-ra-at QA-TAM-MA u-ša-an-ta-ra-i*  
 8 *ka-ru-ú-i-li-iš-wa ku-i-e-eš LUGAL.MEŠ e-šir*  
 9 *nu-wa PA-NI<sup>DU</sup>URU<sup>1</sup>Ne-ri-ik ku-iš-ša ku-it-ta*  
 10 *[wa]?-aš-<sup>1</sup>ta<sup>1</sup>-an har-ta nu-wa-ra-aš-za pí-ra-an ar-ha*  
 11 *[ ]x-[ ]x har-ta nu-wa<sup>URU</sup>Ne-ri-iq-qa EGIR-pa Ú-UL*  
 12 *[ku-iš-ki]<sup>1</sup>e<sup>1</sup>-ip-ta<sup>DU</sup>TU-ŠI-ma-wa PA-NI<sup>DU</sup>URU<sup>1</sup>Ne-ri-ik a-aš-ši<sup>1</sup>-an-za*  
 13 *[nu-wa A-NA<sup>DU</sup>U<sup>1</sup>URU<sup>1</sup>Ne-ri-ik pí-ra-an EGIR-pa tar-na-aš*  
 14 *[nu-wa<sup>URU</sup>Ne-ri-]<sup>1</sup>iq<sup>1</sup>-qa-an EGIR-pa e-ip-ta<sup>594</sup>*  
 15 *[ ] x x [ ] x*

## Translation KUB 56.14 (Bo 1607)

## Obv. 1

- 1' [  
 2' no legible text  
 3' [ ] her body [ ]  
 4' [ ] ended [ ] ..... he sent? to him/her  
 5 of lapis lazuli ..... for him? of mankind  
 6' for the friendly<sup>595</sup> very good (pl.) [  
 7' and for that [  
 8' by 1 [  
 9' formerly [  
 10' very lon[g  
 11' suckled? and [  
 12' and even ..... [  
 13' [Th]us (said) Alalim[i:  
 14' [ ] a daughter [  
 15' [and] he ..... former[ly

## Rev. 3

Too few remains to render any translation possible.

<sup>594</sup> The vocabulary of this text as a whole closely resembles the "protokollartig" text KUB 31.77 (*ušantari, unḫ. mān EGIR-pa TI-an-za, šallanu, Neriq*), though lacking any direct connection with it.

<sup>595</sup> The same form occurs in KUB 38.120 i 43 for the first time: H.G. Güterbock, *Kumarbi...*, 36.

## Rev. 4

- 1 And the (child's) nurse who the queen and Kilušhepa  
 2 reared she was even in some way or another  
 3 alive again and she appeared below me  
 4 and she said to me: "Just at this roof<sup>596</sup>  
 5 is overgrown<sup>597</sup> in the spring and it is *hištara*<sup>598</sup>,  
 6 so shall you settle once again at the border of the land of Nerik  
 7 and let it be likewise fertile<sup>599</sup>.  
 8 The former kings who once were  
 9 each had in every respect with regard to the Stormgod of Nerik  
 10 sinned and he had for ..... away [  
 11 and thereafter no [one] occupied Nerik.  
 12 But His Majesty is loved by the Stormgod of Nerik  
 13 [and] the Stormgod of Nerik left it [to him?] (to attend to the cult)  
 14 [and] he took [Ner]ik into use again.<sup>600</sup>

KUB 56.15 (Bo 1707)

Transliteration KUB 56.15 (Bo 1707)

## Obv. 2

- 1 [A-NA]A<sup>D</sup>UTU-ŠI<sup>1</sup> [  
 2 [nu] A-NA<sup>HUR.S[AG]</sup>  
 3 1 GU<sub>4</sub> 8 UDU ki-e[l-di-ya  
 4 A-NA<sup>D</sup>U<sup>D</sup>Hé-pát<sup>URU</sup>x[

<sup>596</sup> *Ki* and *warhui* indicate that *šuhhan* must be nom. sg. N.<sup>597</sup> CHD L-N, 56: "weed-grown". Evidently the roof had to be cleaned and repaired after a hard winter. Cf. H.A. Hoffner, "Studies in Hittite Vocabulary, Syntax, and Style", *JCS* 29, 1977, 151-156 (p. 152<sup>6</sup>).<sup>598</sup> Adject. or part. N. of unknown meaning.<sup>599</sup> Comments on *ušantari-* etc. in H.C. Melchert, "Hittite *uwaš* and Congeners", *IF* 91, 1986, 102-115. See also note on translation of KUB 15.9 ii 4'.<sup>600</sup> The content of lines 6 to 14 closely resembles, also in use of words, KUB 21.19+ iii 16'-25': Cf. D. Sörenhagen, "Zwei Gebete...", *AoF* 8, 1981, 94 f. For the neglect of Nerik by earlier kings, see KUB 21.27+ i 16 ff. I have deliberately rendered EGIR-*pa ep-* differently in 11 and 14. "To take into use" is based on the meaning "to take (as residence)" in KUB 1.1 ii 53 (cf. HED A-1, 276).

- 5 ku-i-e-eš ku-i-e-eš DINGIR.MEŠ [  
 6 pa-ra-a ti-ya-mi  
 7 ma-a-an-na-mu<sup>D</sup> DÌM<sup>1</sup>.NUN.ME<sup>1</sup>pa<sup>1</sup>-[ra-a Ú-UL e-ip-zi  
 8 A-NA x-<sup>1</sup>HI.A<sup>601</sup> ša-ri-wa-mu-kán? x[  
 9 nu A-NA DINGIR-LIM<sup>1</sup>GAŠAN<sup>1</sup>-YA 1 GU<sub>4</sub> 8 UDU [am-ba-aš-ši]  
 10 1 GU<sub>4</sub> 8 UDU ki-el-di-ya pí-ih<sup>1</sup>hi<sup>1</sup> [  
 11 ku-<sup>1</sup>it<sup>1</sup> AŠ-RU IŠ-TU Ì šu-un-ni-[ya-an?  
 12 [nu]<sup>1</sup>A<sup>1</sup>-NA DINGIR-LIM<sup>1</sup>GAŠAN<sup>1</sup>-YA ku-un-ga-an x-x[  
 13 [ x 1 MA<sup>602</sup>.NA DÙ-mi na-an IŠ-TU Ì DÙ[G.GA šu-un-ni-ya-an-da-an  
 14 [ t]e-eh-hi na-an A-NA DINGIR-LIM pí-ih-hi [  
 15 [MUNUS.LUGAL ku-wa-]pí INA<sup>URU</sup>Iz-zi-ya A-NA A<sup>1</sup>AB.BA<sup>1</sup>x [  
 16 [ ]mu-za-kán MUNUS.LUGAL A-NA A<sup>1</sup>AB.BA<sup>1</sup>kiš-an<sup>1</sup>[IK-RU-UB  
 17 [ ]ma-a-an-mu A<sup>1</sup>AB.BA EN-YA A-NA DINGIR<sup>1</sup>MEŠ<sup>1</sup> [  
 18 [ -y]a-<sup>1</sup>ši<sup>1</sup><sup>m</sup>Pí-ya-ma-ra-du-un-mu<sup>1</sup>kán<sup>1</sup> [  
 19 [ -]it<sup>1</sup>-ti UL-aš-mu-kán iš-pár-za-zi [  
 20 [ ]x ku-it SISKUR pí-iš-kán-zi [  
 21 [ ]A-NA<sup>1</sup> SISKUR ÍD<sup>603</sup> ku-it ha-an-ta-a-an am-x[  
 22 [ ]x x-wí A-NA DINGIR.MEŠ-ya-kán ku-e-da-aš [  
 23 [ ]x TI<sup>1</sup>-an e-eš-ta<sup>1</sup>nu<sup>1</sup>a-pí-e-da-a[š  
 24 [ ]-an<sup>1</sup>da<sup>1</sup>-aš NINDA.GUR<sub>4</sub>.RA<sup>1</sup>ma-al<sup>604</sup>-la-a-i [  
 25 [ <sup>URU</sup>Ku]m<sup>1</sup>ma<sup>1</sup>-an-ni ma-a-an<sup>m</sup>Pí-ya-ma<sup>1</sup>ra<sup>1</sup>-[du-un  
 26 [ ]x-<sup>1</sup>ri<sup>1</sup>-x IŠ-TU E-TA-TI e-ip-t[i  
 27 [ ]x x x GUŠKIN MUŠEN GUŠKIN E-DA-N[U GUŠKIN  
 28 [ ]<sup>m</sup>Pí-ya-ma-ra-du-uš-ša-at x[  
 29 [ ]x-i

<sup>601</sup> After photo collation by S. Košak, without the last horizontal stroke.<sup>602</sup> The most plausible reading is MA.<sup>603</sup> Although A-MA is written instead of ÍD like in KUB 36.83 iv 11.<sup>604</sup> Although the signs in the copy look more like BANŠUR, *ma-al-* is possible.

30 [ *k]u-<sup>1</sup>e<sup>1</sup>-da-ni-pát INIM-ni š[e-ir*  
 31 [ *] x E-DA-NU GUŠKI[N*

Translation KUB 56.15 (Bo 1707)

Obv. 2

1 [Fo]r His Majesty [  
 2 [and] to the (mountain) [  
 3 1 ox (and) 8 sheep for the he[alth  


---

 4 To the Stormgod (and) Hepat<sup>605</sup> of (the city) [  
 5 whichever gods [  
 6 I shall come out  


---

 7 And if DÌM.NUN.ME [does not seize<sup>606</sup> me further  
 8 (and) for my ..... [  
 9 then I will give to the goddess, my lady, 1 ox (and) 8 sheep [(for) *ambašši* and]  
 10 1 ox (and) 8 sheep for the health. [  
 11 (At) which place<sup>607</sup> ..... with o[il filled  
 12 [Then] for the goddess, my lady, ..... erected  
 13 [ ] (of) 1 mina I will make and that I will put [ filled] with go[od] oil [  
 14 [ ] and I will give that to the goddess. [  


---

 15 [When the que]en in Izziya<sup>608</sup> to the sea [  
 16 [ ] to the sea the queen [made] the following [vow:  
 17 [ ] if you, o sea, my lord, for the gods [  
 18 [ ] you Piyamaradu (acc.) for me [  


---

<sup>605</sup> These gods are only closely coupled together in Hitt.-Hurr. texts and are in accordance with the West-Hurr. conception of Hepat, instead of Ištar, as spouse of the Stormgod (I. Wegner, *Gestalt...*, AOAT 36, 44).

<sup>606</sup> Cf. KUB 15.11 iii 13' ff. and 19' ff.

<sup>607</sup> Although *kunk-* occurs with *AŠ-RU* "to erect at a place" (N. Oettinger, *Die Stammbildung...*, 179), it is difficult to link these two together in this passage if a main clause begins with [*nu*] in 12, unless we assume that the place itself "is filled with oil". In that case line 12 would run: "(on which) for the goddess, my lady, ... (is) erected ...".

<sup>608</sup> City in Kizzuwatna, as evidenced by KUB 40.2 Obv. 27 where [*ya*] can be restored (C. Kühne, "Bemerkungen...", ZA 62, 241). It is likely that from roughly this place Piyamaradu left Asia Minor by sea.

19 [ ] while he does not escape me [  
 20 [ ] the offering that they shall give [  
 21 [ ] what (is) designated<sup>609</sup> for the ritual of the river [  
 22 [ ] and for which gods [  
 23 [ ] was alive, for them [  
 24 [ ] .. he shall crumble a thick loaf of bread.

---

25 [ of] Kummanni<sup>610</sup>: If [you] Piyamara[du (acc.)  
 26 [ ] you seize from the region [  
 27 [ ] a golden [ ], a golden bird (and) [a golden] period<sup>611</sup> [  
 28 [ ] and Piyamaradu that [  
 29 [ ] .....

---

30 [ be]cause of precisely which matter [  
 31 [ ] a golden period [  


---

KUB 56.16 (Bo 1736)

Transliteration KUB 56.16 (Bo 1736)

Rev.<sup>612</sup>

1' [ ] x[  
 2' [ ] x *IŠ-T* [*U*  
 3' [ ] x-*du-iš* [  
 4' [ ] x *A-NA* <sup>D</sup>U <sup>URU</sup>N[*e-ri-ik*  
 5' [ ] x x[  
 6' [ K1.LÁ.BI] <sup>1</sup>NU<sup>1</sup>.GÁL  
 7' [ ] x-*ši-ya hu-ut-la*<sup>613</sup> *ú-nu-wa-a*[*n(-)*

<sup>609</sup> Also possible as adv. = "really"; *hantan* is not necessarily a predicate.

<sup>610</sup> Before Kummanni a divine name could be considered.

<sup>611</sup> A silver period is promised in KUB 15.29:7'.

<sup>612</sup> A copy of the Obv. is according to the edition "nicht lohnend".

<sup>613</sup> *Unuwai-* is, preceded by the unexplainable *hutla*, also in KUB 56.21 line 3' and possibly in line 9'.

8'	[	-h}a?-ri	
9'	[	]-zi ú-it	
10'	[	EZE]N <sub>4</sub> te-it-hi-iš-na-aš	
11'	[	]SIG <sub>5</sub> -ah-ti	
12'	[	]x-an ku-wa-pí iš-ta-m[a-aš-mi	
13'	[	-a]n ku-wa-pí iš-ta-ma-aš-mi	
14'	[	-š]a- <sup>[kán]</sup> še-ir	
15'	[	]	
16'	[	-a]z	
17'	[	-]aš-ši	
18'	[	]	
19'	[	]	
20'	[	]	

Translation KUB 56.16 (Bo 1736)

Rev.

1	[	
2	[	wi]th
3	[	] ..... [
4	[	] to the Stormgod of N[erik
5	[	
6	[	] of un[specified weight]
7	[	] ..... hutla decorated <sup>614</sup>
8	[	] .....

<sup>614</sup> The combination of *hutla* and a form of *unuwai-* also occurs in KUB 56.21:3'. Instead of "decorated", "one shall decorate" is, for example, another possibility.

9	[	] he came
10	[	the festi]val of the thunderstorm <sup>615</sup>
11	[	] you heal
12	[	I will] hear once
13	[	] I will hear once
A translation of 14'-20' is impossible.		

KUB 56.18 (Bo 6395)

Transliteration KUB 56.18 (Bo 6395)

Obv.

1'	[	
2'	[	INA <sup>KUR</sup> Ar-za-wa-mu-ká[n
3'	[	KUR <sup>URU</sup> HAT-TI É.MEŠ D[INGIR.MEŠ
4'	[	<sup>[URU]</sup> Hu-piš-na- <sup>[ma]</sup> ši?-[
5'	[	GUŠKIN a-pí-ni-šu-wa-an- <sup>[da]</sup> ki <sup>[</sup> -[
6'	[	<sup>KUR</sup> Ar-za-u-wa-ya-at-ta uš?-[
7'	[	nu MU.KAM-ti-li 10 GU <sub>4</sub> 1 <sup>[</sup> ME UDU <sup>]</sup> [

8'	[	<sup>D</sup> UTU- <sup>[šI]</sup> za- <sup>[kán]</sup> INA <sup>URU</sup> x[
9'	[	<sup>[kiš]</sup> -an IK-RU- <sup>[UB]</sup> [
10'	[	<sup>[GAM?</sup> ti-ya <sup>]</sup> -ši x[
11'	[	[DINGI]R-LIM <sup>[URU]</sup> x[
12'	[	]- <sup>[ya]</sup> [-

Rev ?

1'	[	]-zi[
2'	[	][

<sup>615</sup> Although *tethi/eššar* is often rendered with "thunder", it is better to distinguish, where possible, between thunder (*hašihāšī*), lightning (*wantema-*) and thunderstorm (*tethima-/tetheššar*). Thunder and lightning are the weapons of the Stormgod. The fact that *tethima* can be heard (KUB 17.35 ii 12) need not mean that it must be translated as thunder. What makes the translation of these words difficult is that often the words thunderstorm, Gewitter, donnern, thunder, etc. are inaccurately used in the spoken language.

3' [ <sup>D</sup>UT]U-ŠI-za-ká[n  
 4' [ ] x-an x[  
 5' [ ]-ya? A-N[A  
 6' [ ]x uš-x[  
 7' [ ]x-uk [  
 8' [ ] x x [  
 9' [ ] x [

*Translation KUB 56.18 (Bo 6395)*

Obv.

1' [  
 2' [In the land of ] Arzawa<sup>616</sup> for me [  
 3' The temp[les of the land of] Hatti [  
 4' and Hupišna [  
 5' such gold [  
 6' also Arzawa for you [  
 7' and yearly 10 oxen (and) 100 sheep [  


---

 8' His Majesty made in (the city of) [  
 9' the following vow [  
 10' You support [  
 11' [the go]d (of the city of) [  
 12' [  
 It is impossible to translate the Rev.

<sup>616</sup> In the texts dealt with here, Arzawa also occurs in KUB 15.6 ii 12' (fr.), KUB 31.69 Obv.? 3' and 7'.

KUB 56.19 (Bo 2469)<sup>617</sup>

*Transliteration KUB 56.19 (Bo 2469)*

Obv. 1

1 [ ]  
 2 [ ]  
 3 [ ]x  
 4 [ ]x  
 5 [ ]  
 6 [ ]  


---

 7 [ ]x-at-ti  
 8 [ ] EZEN<sub>4</sub> ha-an-]ti-i te-eh-hi  


---

 9 [ ]ar]-ha pí-eš-ši-ya-ši  
 10 [ ] nu-ut-t]a EZEN<sub>4</sub> x [ ] i-ya-mi  


---

 11 [ ]-t]a-az-za-aš-ši nu-mu [ki]-e [HUL<sup>618</sup>]-u-wa  
 12 [a-wa-an ar-ha ti-it-ta-nu-ši nu-ut-ta EZ]EN<sub>4</sub> mu-u-wa-at-ta-la-hi-ta-aš-ši-in i-ya-m[i]  


---

 13 [ ]n]a-ak-ku-uš-ši-ya-an-ta-az da-at-ti [nu] ZALAG.GA-nu-ši  
 14 [ ]-eš-ti nu-ut-ta EZEN<sub>4</sub> ZALAG.GA-aš i-ya-mi  


---

 15 ma-an-mu<sup>619</sup> SIG<sub>5</sub>-an-ta-an KASKAL-an hi-in-kat-ti a-aš-ša-u-i-mu-kán [GAM-an?] ti-ya-ši  
 16 nu-ut-ta EZEN<sub>4</sub> KASKAL-NI i-ya-mi  


---

 17 [m]a-a-an-na am-me-e-el-la ku-e HUL-u-wa na-at <sup>D</sup>U EN-YA x-an<sup>620</sup> [ ]-ha?-an

<sup>617</sup> A large part of the Obv. of the tablet consists of extracts from more extensive vows containing promises of the celebration of various special, non-canonical festivals, some of which, to the best of my knowledge, have hitherto been unknown. Basically column i contains mainly extracts from earlier vows wherein, primarily, special festivals are promised. Column ii is "protokollartig". Since the surface is seriously damaged as a whole, the damage is given only where significant.

<sup>618</sup> Based on 17 and 23.

<sup>619</sup> Only here *ma-an* as compared with *ma-a-an* in 17, 21, 22, 26 etc.?

- 18 [ku]<sup>1</sup>-it an-da x-x-iš-ši<sup>621</sup> nu-ut-ta a-pu-u-un-na EZEN<sub>4</sub> ha-an-ti-i [i-]ya-mi
- 
- 19 <sup>D</sup>U-ma-za EN-YA ku-it gi-e-nu e-ip-pu-un nu-mu ma-a-an <sup>D</sup>U EN-YA TI-nu-ši
- 20 nu-ut-ta EZEN<sub>4</sub> gi-e-nu-wa-aš ap-pa-an-na-aš i-ya-mi
- 
- 21 ma-a-an-na-mu <sup>D</sup>U EN-YA HUL-u-wa-az pár-ku-nu-ši nu-ut-ta EZEN<sub>4</sub> pár-ku-in i-ya-mi
- 
- 22 ma-a-an-na <sup>D</sup>U EN-YA am-me-el HUL-lu šal-li<sup>2</sup> x x x x x -ha-x x
- 23 ki-e-ya-mu HUL-u-wa da-pí-an-ta a-wa-an ar-ha ti-it-ta-nu-š[i]
- 24 [ ]x [nu]<sup>1</sup>-ut-ta<sup>1</sup> a-pu-u-un-na EZEN<sub>4</sub> te-eh-hi É-ir-ra-za-kán ku-it x[ ]-ya
- 25 x x [ ]-x-nu-un nu-kán a-pí-e-iz-zi-ya da-ah-hi na-at A-[NA <sup>D</sup>U] te-eh-hi
- 
- 26 ma-a-an-na-mu [ ] x x ku-iš<sup>1D</sup> x x x -pád-da-a-it(-)x<sup>622</sup>[ ]<sup>D</sup>[U] EN-YA
- 27 ar-ha SUD-it(-)<sup>623</sup>[ ] x [ ] EZEN<sub>4</sub> i-ya-mi
- 
- 28 ŠA MUŠEN-ma-za-kán i-wa-ar <sup>D</sup>[ ] x x x e-ip<sup>1</sup>-p[u-u]n nu-mu ma-a-an
- 29 <sup>D</sup>U EN-YA TI-nu-ši ZAG x x [ ]x [A-NA <sup>D</sup>U EN-]YA AL[AM] i-ya-mi
- 30 nu-uš-ši<sup>624</sup> AB<sup>624</sup> -an iš-x-nu?-x-x<sup>1</sup> EZEN<sub>4</sub><sup>1</sup> [ ] a-ši-<sup>1</sup>kán<sup>1</sup> [ ] te-eh-hi
- 
- 31 ma-a-an-na-mu-kán <sup>D</sup>U EN-YA<sup>1</sup> ki<sup>1</sup>-e-da-aš ud-da<sup>1</sup> na<sup>1</sup>? [aš]-ti<sup>2</sup>-iš-ti-x<sup>2</sup> [ ]
- 32 nu-ut-ta EZEN<sub>4</sub> pa-ra-a ha-an-da-an-ta-an-na-aš i-y[a-mi ]
- 
- 33 ma-a-an-na-mu-kán <sup>D</sup>U EN-YA<sup>1</sup> ki<sup>1</sup>-e-da-aš A-NA INIM<sup>2</sup>.MEŠ[ ] x-an-na-[ ] x [ ]
- 34 [ku]<sup>1</sup>-e-za ku-e INIM.[MEŠ] A-NA <sup>D</sup>U EN-YA ar-ku-u-wa-ar i[-ya-nu-un]<sup>625</sup>x [ ]
- 35 aš-šu-ul ki-ša-at DINGIR.MEŠ-za hu-u-ma-an-te-eš ta-pár-ri-ya-a[n-zi nu-ma-a-an ]

<sup>620</sup> The transliteration of lines 17 and 18 is very uncertain as regards the end and beginning respectively. Although the sign after -YA most resembles UN, UN-an is grammatically impossible if the beginning of line 18 has -at as direct object of the verbal form ending in -iš-ši.

<sup>621</sup> Probably -wa-iš-ši is possible instead of -ši-iš-ši. The first signs of the verb would seem to be U and NU. But unuwai- never occurs with anda.

<sup>622</sup> How far the name of the river continues is not clear.

<sup>623</sup> If SUD is the correct reading, the following -ra is incomprehensible.

<sup>624</sup> Reading uncertain.

<sup>625</sup> This construction is comparable to KUB 6.45+ i 27 f.: nu-za A-WA-TE.MEŠ ku-e A-NA DINGIR.MEŠ EN.MEŠ ar-ku-wa-ar DÜ-mi.

- 36 [am]<sup>1</sup>-me-el aš-šu<sup>1</sup>-la<sup>1</sup>-aš me-mi-an EGIR-pa Ú-UL p[a-aš-k]u-wa-an-zi [nu-mu <sup>D</sup>U EN-YA
- 37 HUL-u-wa-az hu-u-ma-an-da-az da-at-ti nu A-NA <sup>D</sup>U EN-YA [
- 38 [EZE]N<sub>4</sub> hal-zi-ya-u-wa-aš x<sup>626</sup>-ha-ma-an<sup>1</sup>-zi<sup>1</sup> [ ] na-at A-NA <sup>D</sup>U EN-YA<sup>1</sup> [
- 39 [e]<sup>1</sup>-[eš-šu-u-]wa-an ti-ya-an-zi nu-za <sup>D</sup>U EN-YA ki-e-da-[aš A-NA INIM.MEŠ
- 40 x x [ ]x<sup>1</sup>-in<sup>1</sup> A-NA <sup>D</sup>U-ma-aš EN-YA <sup>D</sup>SIN-aš<sup>1</sup>-kán<sup>1</sup> x[ ]
- 41 x x [ ] TI-an-x x[ ]-an e-eš-du [
- 
- 42 [ ]-kán<sup>1</sup> ku-it<sup>1</sup> [a-aš-ši-y]a-an-za na-an-mu ma-a-an <sup>D</sup>U EN-YA [
- 43 x [ ]x-mu<sup>1</sup>-kán a-pí<sup>1</sup>-ya ar-ha x x x x nu<sup>1</sup>NINDA?<sup>1</sup> [
- 44 x [ ] x x<sup>627</sup>-ši-ya-an-za <sup>D</sup>[ ]-an[ ]
- 
- 45 [m]a<sup>1</sup>-[a]<sup>1</sup>[a]n<sup>1</sup>-mu<sup>1</sup>-kán<sup>1</sup> <sup>D</sup>Hé-pát<sup>1</sup> MUNUS.LUGAL AN-E TI-[A]M<sup>628</sup>-YA A-NA x x [ ]
- Obv. 2<sup>629</sup>
- 1 nu wa-aš-ta-nu-e<sup>1</sup>-ir<sup>1</sup> na-an<sup>1</sup> har<sup>1</sup>-na-a-i x[ ]
- 2 nu DUMU.MUNUS ku-iš mi-ya-ri nu<sup>1</sup> ú<sup>1</sup>-iz-zi<sup>630</sup> a-pí<sup>1</sup>-iz<sup>631</sup>-[zi-ya?
- 3 SAG.DU-az pa-a-i pa<sup>1</sup>-a<sup>1</sup>-i-ma<sup>1</sup>-at<sup>1</sup> ku-e-da-ni [pí-di
- 4 na-at-za a-ri-ya-še-eš-šar i-ya-mi nu ma-a-an [
- 5 É-ši-nap-ši DÜ-mi na-aš ma-a-an a-pí-ya<sup>1</sup> SI x SÁ<sup>1</sup>-r[i
- 6 ma-a-na-aš I-NA<sup>URU</sup> Qa-ti-ya-ma SI x SÁ-ri [ ]
- 7 na-an I-NA<sup>URU</sup> Qa-ti-ya pa-a-i [ ]
- 
- 8 UM-MA <sup>D</sup>UTU-ŠI-MA ku-u-un-wa ku-in<sup>632</sup> INIM<sup>1</sup> Hi-li-eš-du-[
- 9 nu-wa<sup>1</sup> AMA<sup>1</sup>-ŠU ku-wa-pí ar-ma-ah-ha-an-za e-eš-ta nu [
- 10 DUMU.MUNUS-ya-wa-kán SAG.DU-an za-az-zi-ta-az ša-an-ha-an-[zi
- 11 LÚ.MEŠ<sup>1</sup> pu-ra-ap-ši<sup>1</sup>-iš<sup>1</sup> da-pí-an-te-eš an-da a-ra-an-zi [

<sup>626</sup> The form ending in -ma-an-zi renders iš- impossible.

<sup>627</sup> No a-aš discernible.

<sup>628</sup> Is this an exceptional acc. complement of NAPIŠTU?

<sup>629</sup> As to KUB 56.19 in G.M. Beckman, *Hittite Birth Rituals*, StBoT 29, 256 ff., which contains a transliteration, translation and commentary on line 1-16. The text of column ii seems to be completely different from that of column i.

<sup>630</sup> Beckman: e<sup>1</sup>-ku<sup>1</sup>-zi. The meaning of ú-iz-zi fits better.

<sup>631</sup> Beckman: a-pí-e<sup>2</sup>-[ya<sup>2</sup>?

<sup>632</sup> Not in Beckman. The construction is comparable to the well-known ki-i ku-it.



- 12 *ta-pár-ri-ya-u-e-ni* EGIR-an-da-an ha-an-da-an-zi [
- 
- 13 *A-BU-YA-ya-za ku-it* DUMU.<sup>1</sup>MUNUS<sup>1</sup>-ZU A-NA<sup>1</sup>U<sup>1</sup>EN<sup>1</sup>-YA<sup>633</sup> MUNUS<sup>1</sup>tap-ri-ta-<sup>634</sup>[-š]i
- 14 *ti-ya-an har-ta nam-ma me-<sup>1</sup>mi-ya-na<sup>635</sup>* x x a-pí-ya-pát :x [
- 15 *ku-iš me-ma-a-i A-NA<sup>1</sup>U<sup>1</sup>636*-wa-ra-aš<sup>1</sup> MUNUS<sup>1</sup>da-ni-ti-iš e-eš-ta [
- 16 *ku-iš-ma-<<wa>> me-ma-i A-NA<sup>1</sup>* LUGAL<sup>1</sup>-ma-wa-ra-aš<sup>1</sup> MUNUS<sup>1</sup>da-ni-ti-iš e-eš-<sup>637</sup>[du
- 17 *nam-ma A-BU-YA-mu I-NA KUR<sup>1</sup>* URU<sup>1</sup>Hur-ri an-na-<sup>1</sup>al<sup>1</sup>-la<sup>1</sup>-aš<sup>1</sup> UN.MEŠ<sup>1</sup>-aš [
- 18 EGIR-pa pu-nu-uš-šu-wa-an-zi u-i-ya-at nu me-mi-an a-pu-u-uš x[
- 19 *Ú-UL TIL-nir<sup>638</sup>* nu ku-it A-BU-YA BA.ÚŠ INIM DUMU.MUNUS<sup>1</sup> GIŠ<sup>1</sup>tap-ri-ya-aš x[
- 20 SI x SÁ<sup>1</sup>-ki-it-ta-ri<sup>639</sup> kat-ta-ma-aš Ú-UL ku-it-ki
- 21 *šal<sup>1</sup>-la-kar<sup>1</sup>-ta-aš me-mi-ni<sup>1</sup>* a-ri<sup>1</sup> a-pí-e-da-ni me-mi-ni A-NA INIM [
- 22 x-x<sup>1</sup> iš<sup>1</sup>-ki-mi x-x-wa<sup>1</sup> ra<sup>1</sup>-[a]t ku-wa<sup>1</sup> at<sup>1</sup>-qa a-ši INIM MUNUS<sup>640</sup> GIŠ<sup>1</sup>tap-ri-[ya-aš
- 23 <sup>1</sup>nu-wa<sup>1</sup>-kán INIM DINGIR-LIM ku-wa-at-qa ku-it-ki za-ah-mi
- 24 *nu-za-kán a-pí-e-da-ni* INIM-ni še-<sup>1</sup>ir<sup>1</sup> na-ah-ša-ri-ya-an-za
- 25 *nu-mu ma-a-an<sup>1</sup>* DU EN-YA ZALAG.GA-nu-ši na-at-mu<sup>1</sup> U<sup>1</sup>?-it<sup>641</sup> me-ma-at-t[i
- 26 *a-ri-ya-še-eš-na-za-ma-at-za Ú-UL* SI x SÁ<sup>1</sup>-a-mi nu a-pí-e-da-ni-ya
- 27 *A-NA<sup>1</sup>* DU<sup>1</sup> MUNUS<sup>1</sup>da-ni-ti-in te-eh-hi
- 
- 28 *ma-a-na<sup>1</sup>-an<sup>1</sup>-za-kán<sup>1</sup>* m<sup>1</sup>A<sup>1</sup>-la-li-mi<sup>1</sup>-iš ku-wa-pí x x x-a x x x-wa [
- 29 m<sup>1</sup>Mu-uk<sup>1</sup>-kar<sup>1</sup>-ra<sup>1</sup>-an x x A-NA<sup>1</sup> DU<sup>1</sup> GU<sup>1</sup>.ÁB x x [ ]x(-)<sup>1</sup>a-wa-an<sup>1</sup> (-)[
- 30 *ki-e-ma-wa-kán A-NA<sup>1</sup>* DU<sup>1</sup> AN-E BAL<sup>1</sup>-an-za<sup>1</sup>-kir nu<sup>1</sup> DU<sup>1</sup> TU-ŠI [
- 31 <sup>1</sup>ki<sup>1</sup>-e-[d]a-aš A-NA DINGIR.MEŠ pí-eš-ta nu<sup>1</sup>-za-kán<sup>1</sup> DU<sup>1</sup> TU-ŠI<sup>1</sup> A<sup>1</sup>-[NA<sup>1</sup> DU<sup>1</sup> kiš-an IK-RU-UB]
- 32 *ma-a-an-wa-mu-za<sup>1</sup>* kán<sup>1</sup> DU<sup>1</sup> :ma<sup>1</sup>-ra-al<sup>1</sup>-[I]<sup>642</sup> aš<sup>1</sup>-šu<sup>1</sup>?-[
- 33 <sup>1</sup>HUL-lu-wa-mu-kán<sup>1</sup> a-wa-an ar-ha ti<sup>1</sup>-it-ta<sup>1</sup>-nu<sup>1</sup>-š<sup>1</sup>i [

<sup>633</sup> Beckman: A-NA x x-YA?

<sup>634</sup> Although the trace seems to be more than -aš, this can nevertheless be read, as does Beckman, who gives [-aš-ši-ya?], all in restoration. On the analogy of MUNUS<sup>1</sup>tapritaššiš in A. Archi, "Trono regale e trono divinizzato nell'Anatolia ittita", *SMEA* 1, 1966, 76-120 (p. 80<sup>22</sup>), where compounds with *tapri* are mentioned, I have here restored the acc.

<sup>635</sup> Beckman: <sup>1</sup>me-mi<sup>1</sup>-x x x x.

<sup>636</sup> Beckman does not have U.

<sup>637</sup> Beckman: [-ta.

<sup>638</sup> The reading TIL-nir = Hitt. *zimir*.

<sup>639</sup> Cf. E. Neu, *Interpretation...*, StBoT 5, 41 for analogous forms.

<sup>640</sup> Has DUMU been omitted here from the text?

<sup>641</sup> Suggestion of S. Košak.

<sup>642</sup> Only here with gloss? Cf. CHD L-N, 181.

- 34 *nu<sup>1</sup>-kán<sup>1</sup>* A-NA<sup>1</sup> DU<sup>1</sup> MU.KAM-aš me-ya-na-aš [ ]x [
- 35 [ ] x x [
- 
- 36 <sup>1</sup>ma<sup>1</sup>-a-an-wa-mu<sup>1</sup> DU<sup>1</sup> EN-YA UL-lu<sup>1</sup> a-wa-a[n ar-ha ti-it-ta-nu-ši
- 37 *nu-kán A-NA<sup>1</sup>* DU<sup>1</sup> EN-YA<sup>1</sup> a-aš-šu(-)x[
- 
- 38 <sup>1</sup>ma<sup>1</sup>-a-an-za<sup>1</sup> DU<sup>1</sup> EN-YA<sup>1</sup> x-x-x [
- 39 *ma-a-an-za<sup>1</sup>* a-pát-ta na-aš-ma [
- 40 <sup>1</sup>ki<sup>1</sup>? <sup>1</sup>nu-wa<sup>1</sup>-kán :al-la<sup>1</sup>-x<sup>643</sup> [
- 41 *A-NA DUMU.<sup>1</sup>* NAM<sup>1</sup>.LÚ.U<sub>19</sub>.LU [
- 42 [ ] x x [

Translation KUB 56.19 (Bo 2469)

- 1  
No text remains of lines 1-6.
- 7 [ ] you shall [ ]
- 8 [ I will separ]ately inaugurate [a festival]
- 
- 9 [ ] you shall expel<sup>644</sup>
- 10 [ ] a festival [ ] will I celebrate
- 
- 11 [ ] you shall [ ] and for me these [evil]s
- 12 [you shall expel, then] I will celebrate [for you] the festival of the soul?<sup>645</sup>
- 
- 13 [ ] You by a substitute<sup>646</sup> [ ] take and do *pirga*<sup>647</sup>
- 14 [ ] you shall [ ], then for you I will celebrate the *pirga* festival
- 
- 15 Supposing that you allot me a good campaign (and) support me favourably

<sup>643</sup> Could a form of *allalla* be read here (Cf. HW<sup>2</sup>, 54 f.)?

<sup>644</sup> Or: think poorly of.

<sup>645</sup> *Muwattalahitašši-* could be an adjective of Luwian *muwattalahit-* (cf. DLL, 72).

<sup>646</sup> Is this the abl. of the Part. pr. of *nakuššiya-*?

<sup>647</sup> The same verb occurs in column ii line 25.

- 16 then for you I will celebrate the festival of the campaign.
- 
- 17 And if also the evils which cling to me, you, o Stormgod, my lord, ... those .....
- 18 ... then for you I will [c]elebrate separately this festival.
- 
- 19 And in view of the fact that I, o Stormgod, my lord, grasped (your) knee, if you, o Stormgod, my lord, keep me alive
- 20 then for you I will celebrate the festival of the grasping of the knee.<sup>648</sup>
- 
- 21 And if you, o Stormgod, my lord, cleanse me of the evil then for you I will celebrate a clean festival.
- 
- 22 And if [you], o god, my lord, the great evil that clings to me .....
- 23 and for me you remove completely these evils as well
- 24 [then] for you I will also inaugurate this festival and the house which I [
- 25 [ ] I will later take and I will place that fo[r the Stormgod].
- 
- 26 And if for me [ ] which the river ..... [ the Stormgod,] my lord,
- 27 draws awa[y ] I will celebrate a festival.
- 
- 28 Like a bird<sup>649</sup> .. [ ] I seized and if you,
- 29 o Stormgod, my lord, keep me alive, a favourable [ ] I will make a statue [for the Stormgod], my [lord].
- 30 And for him [I will ...] a window ..... a festival [ ] and that [ ] I will place.
- 
- 31 And if you, o Stormgod, my lord, for these words [
- 32 then for you [I] will celebrate the festival of divine justice [
- 
- 33 And if you, o Stormgod, my lord, for these matters? [
- 34 whichever word[s I made] into a prayer to the Stormgod, my lord [
- 35 it became good. All the gods shall design[ate (it) and if they

<sup>648</sup> Gen. sg. is possible in such a construction according to E. Neu, "Studie über den Gebrauch von Genetivformen auf -*waš* des hethitischen Verbalsubstantivs -*war*, in: Gs. Kronasser, 1982, 116-148 (p. 143).

<sup>649</sup> Reading and translation absolutely uncertain.

- 36 do not ne[gl]ect the matter of my well-being [and you, o Stormgod, my lord,
- 37 take me (away) from all the evil, then for the Stormgod, my lord, they shall .....
- 38 [The festiv]al of invocation ..... and that for the Stormgod, my lord, [
- 39 they shall go and [celebra]te it and the Stormgod, my lord, [shall] for th[ose matters
- 40 ..... for the Stormgod, my lord, *SIN* [
- 41 [ ] for? the life? [ ] it must be [
- 42 [ ] Regarding the fact that he (is) [lov]ed, if you o Stormgod, my lord, [ ] him to me
- 43 [ ] for me there ..... away ..... and a loaf of bread [
- 44 .....
- 
- 45 and [i]f you, Hepat, queen of heaven, my life to ..... [

## Obv. 2

- 1 And they considered it a sin and the cleansing-liquid<sup>650</sup> ..... her [
- 2 and the daughter who is born, shall la[ter
- 3 personally come and give<sup>651</sup>, but at which [place] she shall give it,
- 4 that I will make the subject of an oracular inquiry and if [
- 5 I will make a *šinapši*<sup>652</sup> and if it is determined (to give) it there [then she shall give it there,]
- 6 but if it is determined (to give) it in Qatiya<sup>653</sup>,
- 7 then she shall give it in Qatiya.<sup>654</sup>
- 
- 8 Thus said His Majesty: regarding this matter of Hilešdu<sup>655</sup> [
- 9 and when her mother was pregnant, then [
- 10 and [they] shall clean the head of the daughter with a *zazzita*
- 11 All the priests shall enter [
- 12 shall we arrange. Later they shall regulate (that). [
- 
- 13 And regarding the fact that my father for the Stormgod, my lord, his daughter as *tapritaš[ši*

<sup>650</sup> It is not necessary to assume any confusion here with *harnau*-, as Beckman does.

<sup>651</sup> The reading *mizzi* gives the daughter as subject of *pai*-. In Beckman the mother is the subject.

<sup>652</sup> For literature on this temple-like building, see Beckman, *Hittite Birth Rituals*, StBoT 29, 113. In addition: P. Gentili, "L'edificio *šinapši* nei rituali Ittiti", *La Columbaria* 47, 1982, 3-37. If DÜ is used to express literally "to make", the reference here is to a model of a *šinapši* (Beckman: "treat").

<sup>653</sup> To the best of my knowledge a city hitherto not attested in the texts.

<sup>654</sup> Like -*aš* in 5 and 6, -*an* must refer to *šinapši*, which is taken to be genus C.

<sup>655</sup> A name which does not occur in NH.

14 had thereafter installed<sup>656</sup>, and the happening? precisely there [  
 15 someone said: "She was a hierodule for the Stormgod".<sup>657</sup> [  
 16 But someone (else) said: ["Let] her be a hierodule for Šarruma".<sup>658</sup>  
 17 Then my father sent me to the land of Hurri  
 18 to question again the people of former days and the matter they have [  
 19 not brought to an end?<sup>659</sup> and, because my father died, the matter of the *tapri*- girl<sup>660</sup>  
 20 was settled and she concerned herself not at all  
 21 about the matter of that pride.<sup>661</sup> In that matter, with respect to the word I shall [  
 22 ..... and perhaps that matter of the *tapri*-woman [  
 23 and perhaps I will challenge<sup>662</sup> in some respect the word of the divinity  
 24 because I (am) fearful due to that word.  
 25 And if you, o Stormgod, my lord, make me *pirga*<sup>663</sup> and speak to me about it through a  
 dream?,  
 26 and I do not ..... it through an oracle pronouncement then will I also install for that  
 27 Stormgod a hierodule.

28 If Alalimi him once ..... [  
 29 Mukkarra<sup>664</sup> (acc.) ..... to the Stormgod 1 cow ..... [  
 30 and ..... they offered to the Sungod of heaven and His Majesty [  
 31 gave [ ] to these gods and His Majesty [made] t[o the Stormgod the following vow: ]  
 32 "If you, o Stormgod, *maralli* for me the go[od  
 33 and for me you expel completely the evil [  
 34 then will I for the Stormgod the ..... of the course of the year<sup>665</sup> [  
 \_\_\_\_\_

<sup>656</sup> It is not clear where the main clause begins.

<sup>657</sup> With F. Starke apud J.D. Hawkins, "The 'Autobiography of Ariyahinas's Son': An Edition of the Hieroglyphic Luwian Stelae Tell Ahmar 1 and Aleppo 2", *AnSt* 30, 1980, 139-156 (p. 151). As personal name in Beckman.

<sup>658</sup> My translation is based on the assumption that a problem arose as to which god the daughter was to serve. From 27 it appears that, if no solution is found, the father would then install a hierodule for the Stormgod.

<sup>659</sup> Reading very uncertain.

<sup>660</sup> Cf. CHD L-N, 200 s.v. *maršešš-*. Of all cases which occur, only here is *tapri*- preceded by <sup>GLS</sup> (see F. Pecchioli Daddi, *Mestieri...*, 398).

<sup>661</sup> If read correctly, *ari* would be one of the rare cases in which *ari* = *artari*. *Katta ar-* has a positive meaning, in contrast to *katta arha ar-* as negative expression (cf. E. Neu, *Interpretation...*, StBoT 5, 9.)

<sup>662</sup> *Šallakarta-* alongside of *šallakartatar*, as in KUB 15.5 iii 6.

<sup>663</sup> For this form, see N. Oettinger, *Die Stammbildung...*, 446.

<sup>664</sup> This masculine personal name as in the index to KUB 56.

35 [  
 \_\_\_\_\_  
 36 "If you, o Stormgod, my lord, expel complete[ly the evil,  
 37 then to the Stormgod, my lord, (a) good [  
 \_\_\_\_\_  
 38 "If the Stormgod, my lord, [  
 39 if there or [  
 40 now? ..... [  
 41 for mankind [  
 42 [  
 \_\_\_\_\_

KUB 56.20 (Bo 5048)666

*Transliteration KUB 56.20 (Bo 5048)*

1 <sup>D</sup>UTU-ŠI<sup>1</sup>-za-<sup>1</sup>kán [  
 2 A-NA DINGIR M[AH  
 3 <sup>1</sup>ma-a<sup>1</sup>-an-kán [  
 4 nu A-NA DINGIR-LIM 1 šī-<sup>1</sup>it<sup>1</sup>-[tar x [  
 5 [ma]-<sup>1</sup>a<sup>1</sup>-an-<sup>1</sup>ma<sup>1</sup>-aš-kán ŠA<sup>1</sup> GUŠKIN<sup>1</sup> x [  
 6 [aš-šu-ul<sup>667</sup> gu]l-aš-ša-an-zi<sup>1</sup> A<sup>1</sup>-NA x x [  
 \_\_\_\_\_  
 7 [<sup>D</sup>UTU-ŠI-k]án<sup>668</sup> ku-wa-pí I-NA <sup>URU</sup>U-uš-ša A-NA MUNUS.LUGA[L  
 8 [ ] x x maš-kán BAL<sup>1</sup>-aš nu-za-kán <sup>D</sup>UTU-ŠI [kiš-an IK-RU-UB]  
 9 [ma-a-an MUNUS.LU]GAL ar-ha SIG<sub>5</sub>-<sup>1</sup>in<sup>1</sup> iš-pár-za-[zi  
 10 [ ]-<sup>1</sup>in<sup>1</sup> DUMU-li SIG<sub>5</sub>-in nu 1 šī-<sup>1</sup>it<sup>1</sup>-[tar GUŠKIN<sup>669</sup>

<sup>665</sup> Up to the present this is evidently the first text in which MU.KAM-aš *meyanaš* occurs (cf. CHD L-N, 233).

<sup>666</sup> This text contains vows made to the Mother-goddess of the body of the queen for the pregnancy of and the birth of a son to the latter. It is one of the highly rare, extant votive texts in which the vows are made by the king.

<sup>667</sup> The restoration is based on KUB 43.55 ii 15 (cf. G.M. Beckman, *Hittite Birth Rituals*, StBoT 29, 244).

<sup>668</sup> Although little space is available, this is the most plausible restoration.

<sup>669</sup> In F. Sommer, "Aus Hans Ehelolf's Nachlass", *ZA* 46, 14 and 16, the transliteration of line 10 is mentioned, but there is no analogy to this line 10.

- 11 [ ]x GU<sub>4</sub>-tar GUŠKIN 1 UD.ZAL.LE GUŠKIN [ ]  
 12 [ A-N]A MUNUS.LUGAL 1 UD.ZAL.LE KÙ.BABBAR 1 ZI G[UŠKIN  
 13 [ ]ni-x 1 GU<sub>4</sub> 8<sup>1</sup>UDU<sup>1</sup> A-NA<sup>D</sup>U AN-[E  
 14 [ ]x[ ]-pí pí-ra-an EGIR-pa ú-iz-z[i  
 15 [ ]-za DINGIR-LUM :ma-al-<sup>1</sup>ha<sup>1</sup>-aš-ša-a[l-la-ah-hi-it  
 16 [ ] kar-ap-zi [ ]
- 
- 17 [ I-N]A<sup>URU</sup>U-<sup>1</sup>uš-ša<sup>1</sup> DINGIR MAH ŠA NÍ.TE MUNUS.LUGAL[  
 18 [ -z]i x x ma-a-an-ma-wa-za-kán EZEN<sub>4</sub> pu-ru-u-[ul-li  
 19 [ ar-]ha tar-na-ah-hi nu-wa-mu ŠA<sup>1</sup>ZI<sup>1</sup>[  
 20 [ ]x x-kán GIM-an ar-ha SIG<sub>5</sub>-in iš-p[ár-za-zi  
 21 [ ]x-u-ya-aš ku-iš x x [ ]  
 22 [ ]DINGIR MAH ŠA NÍ.TE MUNUS.LUGAL

*Translation KUB 56.20 (Bo 5048)*

- 1 His Majesty [ ]  
 2 to the Mother God[dess  
 3 If [ ]  
 4 then to the goddess 1 solar dis[k  
 5 and if it (is) of gold [ ]  
 6 they shall allot [well-being] for [ ]
- 
- 7 When [His Majesty] in Ušša<sup>670</sup> for the quee[n  
 8 [ ] gave a propitiatory gift, His Majesty [made the following vow:]  
 9 [If the que]en comes through this wel[l  
 10 [ ] good for the son, then 1 [golden] solar dis[k  
 11 [ ] a golden statue of an ox, 1 golden day [ ]  
 12 [ f]or the queen 1 silver day, 1 g[olden] soul [ ]  
 13 [ ] .... 1 ox (and) 8 sheep to the Stormgod of heav[en  
 14 [ ] he went in and ou[t

<sup>670</sup> There would seem to be no connection with KUB 48.118, in which a dream of the queen in Ušša is described.

- 15 [ ] , o god, the making of an [offering  
 16 [ ] he shall fulfill [ ]
- 
- 17 [ i]n Ušša the Mother-goddess of the person of the queen [ ]  
 18 [ ] ..... and if I shall omit the *purulli* festi[val  
 19 [ ] and for me ..... of the soul [ ]  
 20 [ ] and if she comes through this we[l  
 21 [ ] ..... which .... [ ]  
 22 [ ] the Mother-goddess of the person of the queen.

KUB 56.21 (Bo 4298)

*Transliteration KUB 56.21 (Bo 4298)*

- 1' [ ]-<sup>1</sup>za<sup>1</sup>-an-[ ]  
 2' [ n]a-at ma-a-an x[ ]  
 3' [ -š-i-y]a hu-ut-la ú-nu-[wa-an(-)  
 4' [ ]x DINGIR-LUM-ya-za EN-YA [ ]  
 5' [ ]-an-za-pát pí-ra-an EGIR-[pa  
 6' [ ]x-ta I-NA É-YA a[r-
- 
- 7' [ ]<sup>1</sup>A<sup>1</sup>-NA<sup>D</sup>UTU-ŠI TI-an-ni(-)[ ]  
 8' [ ]<sup>1</sup>IGI<sup>1</sup>.HI.A SIG<sub>5</sub>-ah-z[i  
 9' [ ]x<sup>671</sup> ú-nu-wa-a[n(-)  
 10' [ ]pí-ih-hi [ ]
- 
- 11' [ ]x x[ ]

*Translation KUB 56.21 (Bo 4298)*

- 1' [ ] ... [ ]  
 2' [ ] an[d if it [ ]

<sup>671</sup> If LA is read, this construction is then the same as that in line 3' and in KUB 56.16 line 7'.

- 3' [ ] *hutla* decorat[ed]  
 4' [ ] and you, o god, my lord, [  
 5' [ ] precisely ..... before (and) behin[d  
 6' [ ] in my house [  


---

 7' [ ] for His Majesty for (his) life [  
 8' [ ] he will heal (his) eyes [  
 9' [ ] ..... decorat[ed]  
 10' [ ] I will give [  


---

 11' [ ]

## KUB 56.22 (Bo 4594)

## Transliteration KUB 56.22 (Bo 4594)

- 1' [ ] x[  
 2' [ ] GU<sub>4</sub> UDU<sup>1</sup> *ka-ru-ú* [  


---

 3' [Ú]-TUM<sup>D</sup>UTU-ŠI I-NA<sup>URU</sup> U-uš-š[a I-MUR nu-wa-mu Û-it<sup>D</sup> ISTAR me-mi-iš-ki-iz-zi<sup>672</sup>]  
 4' [KUR<sup>URU</sup> Mi-iz-ri-wa-at-ta<sup>673</sup> pi-i[h-hi?  
 5' [zi]-[ik<sup>1</sup>]-ma-wa-mu-za I-NA<sup>URU</sup> [  
 6' [ ]-pát ŠÀ Û-TI-pát IQ-B[I  
 7' [ ]<sup>D</sup>Ku-pa-pa-aš ma-a-an-wa-a[š  
 8' [ ]x-[iz<sup>1</sup>]-zi A-NA IGI.HLA<sup>1D</sup> [UTU-ŠI  


---

 9' [ ] *ku-wa-pí* I-NA<sup>URU</sup> [  
 10' [ ] x x x [

<sup>672</sup> The opening sentence is comparable to KUB 15.30 iii 8', KUB 48.121 i, KUB 48.125 ii 2' and (also with UŠša) KUB 48.118:1.

<sup>673</sup> If the restoration at the beginning of this line is correct and if neither *INA* nor *ŠA* should be restored (for which there is little space) because of [zi] in line 5'), then it would constitute a highly remarkable vow. The change of person (he, me) is based on the *-wa-mu* restoration.

## Translation KUB 56.22 (Bo 4594)

- 1' [  
 2' [ ] oxen (and) sheep already [  


---

 3' [Dr]eam of His Majesty. In UŠš[a he saw (a dream) and through a dream Ištar spoke to me:]  
 4' "I will give? you [the land] of Mizri<sup>674</sup> [  
 5' For me, however, in (the city of) [ ] you must  
 6' [ ] precisely in a dream spoke [she  
 7' [ ] Kubaba. If [  
 8' [ ] ..... for the eyes of Hi[s Majesty  


---

 9' [ ] when in (the city of) [  
 10' [ ]

KUB 56.23 (Bo 5031)<sup>675</sup>

## Transliteration KUB 56.23 (Bo 5031)

Obv.

- 1 [Ú-TUM MUNUS.LUGAL ] x [ ] x [ ] INA<sup>URU</sup> Ša-ah-ha-ni<sup>1</sup>-ya a-uš-ta<sup>676</sup> DINGIR.MAH-  
 aš-ši-y[a(-)  
 2 [ Û-i]t me-mi-iš-ta nu-[za-kán<sup>1</sup>] MUNUS.LUGAL A-NA DINGIR.MAH<sup><URU></sup> [Ša]-ah-ha-ni-ya<sup>677</sup>  
 kiš-an I[K-RU-UB ma-a-an ŠA]  
 3 [<sup>D</sup>UTU-]ŠI IGI.HLA *ik-nu-ši* DUMU.NITA<sup>1</sup> -ya-mu DUMU.MUNUS.MEŠ *ku-i-e-eš e-eš-*  
*ta*<sup>678</sup> na-[at  
 4 [EGI]R? ma-iš-zi-ya-aš-[ša<sup>1</sup>]-x nu-za DINGIR-LUM<sup>GIS</sup> ZAG.GAR<sup>1</sup>.RA an-[da?] hal-zi-ya<sup>1</sup>-[mi

<sup>674</sup> For this extraordinary vow, see note to transliteration.

<sup>675</sup> Only the worst damages are indicated.

<sup>676</sup> The direct object is probably *Ú-an*, which would have to be restored somewhere in this line.

<sup>677</sup> The choice of <URU> is prompted by the limited amount of space available.

<sup>678</sup> Although the sign TA on the copy, grammatically *ešir* is required here, if a form of *eš-* = "to be" is intended.

- 5 [ ]-ru-uš NA<sub>4</sub> GAR.RA DÙ-mi<sup>678</sup> ku-ra-ak-ki-na-at-ta IŠ-TU KÙ.BABBAR h[a-li-iš-  
ši-ya-mi  
6 [G<sup>1</sup>]ZAG.GAR.RA-ya-at-ta IŠ-TU KÙ.BABBAR ha-li-iš-ši-ya-mi DUMU.NITA.MEŠ-ya [   
7 [DÙ]-mi na-aš-ma-aš-kán hu-u-ma-an-da-aš<sup>1</sup> SÍSKUR<sup>1</sup>.HI.A an-da-an DÙ-mi [   
8 [G<sup>1</sup>]S ku-ra-ak-ki-ya-at-ta ša-ra-a e?-x-x [   
9 [EGIR<sup>1</sup>]-pa GIBIL-ah-mi<sup>679</sup> x x<sup>D</sup>U? x x<sup>680</sup>-ya-aš-ša [   
10 <sup>D</sup>UMMEDA <sup>D</sup>Kat-ta-ra-la-aš<sup>D</sup> Ta-ru-um-ma-aš DINGIR-LUM [   
11 na-at ma-a-an ha-li-iš-šu-u-wa-an-zi SI x SÁ-an-ta-r[i   
12 <sup>URU</sup>Ši-ya-at-ta<sup>681</sup> BÀD 20 ANŠE-ma? 3 ME NAM.RA a-še-š[a-nu-mi   
13 ku-in-ták-kán x-pí-wa?-x<sup>682</sup> [ da]m-ma-a-iš-kán-zi [   
14 [ ] x IŠ-TU KÙ.BABBAR GUŠKIN AN.BAR URUDU ZABAR ši?-[   
15 [ ]-ya]-at-ta wa-ar-hu-u(-)x ALAM MUNUS.LUGAL x[   
16 [ ]-a kar-pa-an-zi [
- 
- 17 [ ]GAŠAN-YA x-x-ya-an EGIR-pa [   
18 [ ]-ma TI <sup>D</sup>UTU-ŠI ši-[   
19 [ ]x [

Translation KUB 56.23 (Bo 5031)

- 1 [Dream of the queen.] In Šahhaniya she saw [a dream.]  
The Mother-goddess [ ]  
2 spoke to her [through a dream]. And the queen made to the Mother-goddess of  
[Ša]hhaniya<sup>683</sup> the follo[wing vow. If you ]  
3 make cold?<sup>684</sup> the eyes of [His Majes]ty and for me your son  
The daughters who were<sup>685</sup> there. [   
4 .....<sup>686</sup>, then I will invoke the goddess on an offering-table [

<sup>679</sup> The ending -mi is remarkable. Cf. N. Oettinger, *Die Stammbildung...*, 455<sup>131</sup>.

<sup>680</sup> The reading is obscure because of serious damage.

<sup>681</sup> The place name accords with the index to KUB 56. Another possibility is URU-LIM-ya-at-ta.

<sup>682</sup> The last sign is not -i or -in.

<sup>683</sup> This goddess also occurs in a prayer of Muwatalli: KUB 6.45+ ii 30.

<sup>684</sup> As far as I can ascertain, the verb *iknu-* does not occur in any of the published texts, hence the meaning attributed to it here is based purely on affiliation with the stem of *ekan-* = ice.

<sup>685</sup> The text contains "was", not the proper grammatical form "were".

<sup>686</sup> The text at the beginning of this line is incomprehensible.

- 5 [ ....] (pl.) inlaid with stone I will make (and) shall I not<sup>687</sup> m[ount] in silver a column  
6 and shall I mount the offering-table in silver for you?<sup>688</sup> My sons [   
7 I will [make], or for all of them I will give offerings therein [   
8 and for you [I will erect?] a column  
9 I will renew ..... [   
10 (The gods) Ummeda, Kattarala (and) Tarumma, o goddess [   
11 and if it is determined to mount those (in metal) [   
12 (In) Šiyatta<sup>689</sup> [I] will (build) a surrounding wall ..... (and) settle (there) 300 civilian  
prisoners [   
13 Whom (sg.) for you ..... one shall suppress [   
14 [ ] with silver, gold, iron, copper (and) bronze [   
15 [ ] and for you? a rough? statue of the queen [   
16 [ ] one shall fulfill.
- 
- 17 [ ] my lady ..... again [   
18 [ ] the life of His Majesty [   
19 [

KUB 56.24 (Bo 5072)

Transliteration KUB 56.24 (Bo 5072)

Obv.

- 1' [ ]x-<sup>1</sup>zi<sup>1</sup> a-pí-x [   
2' [ ] x[
- 
- 3' [ ]GA]M a-ri-ya-u-en nu-mu k[i-  
4' [ ]p]i?-an-na SI x SÁ-at ar-ku-wa-[ar?

<sup>687</sup> If correctly translated, this is the rather rare phonetic spelling. The position of <sup>G<sup>1</sup></sup>kurakki after DÙ-mi is strange if a new sentence begins with *na-at-ta* meaning "and for you ...".

<sup>688</sup> The structure of the entire passage is obscure. The interrogative sentences could equally be confirmative sentences.

<sup>689</sup> The translation of the text as indicated in note to the transliteration would read: "and for the city [I] will for you", etc.

- 5' [ nu šar-ni-i]k-zi-el GAM a-ri-ya-u-en nu x[  
 6' [ GUŠ]KIN A-NA <sup>D</sup>UTU-ŠI ZI-za da-an-n[a SI x SÁ-at
- 
- 7' [ GA]M a-ri-ya-u-en nu 1 GU<sub>4</sub> 14 UDU SI x S[Á-at
- 
- 8' [ar-ka]m-ma-an GAM a-ri-ya-u-en nu ar-kam-ma-a[n-ni GAM-an  
 9' [10] GÍN KÙ.BABBAR 10 GÍN GUŠKIN 2 GÍN URUDU 11 GÍ[N  
 10' MU.KAM-li SUM-an-na SI x SÁ-at [
- 
- 11' ar-kam-ma-ni<sup>690</sup> GAM-an 1 GU<sub>4</sub> 8 UDU MU.KAM-li pí-[an-na SI x SÁ-at]
- 
- 12' EZEN<sub>4</sub> dam-me-liš-ša 1 GU<sub>4</sub> 8 UDU MU.KAM-li pí-an-na S[I x SÁ-at]
- 
- 13' <sup>m</sup>Ul-mi-<sup>D</sup>U-up-aš-ša A-NA <sup>D</sup>UTU <sup>URU</sup>TÚL-na ar-kam-m[a-an-ni  
 14' MU.KAM-li 1 ši-it-tar GUŠKIN ŠA 3 GÍN 1 ši-it-tar KÙ.BABBAR [ŠA x GÍN  
 15' 1 ši-it-tar URUDU ŠA 1 MA.NA 1 GU<sub>4</sub> 3 UDU pí-ya-an-[na SI x SÁ-at]
- 
- Rev.  
 1 <sup>D</sup>UTU-ŠI-ya-za-kán A-NA <sup>D</sup>UTU <sup>URU</sup>TÚL-na-ma [   
 2 ar-ha gán-ga-at-ta-ri a-ri-an-zi<sup>691</sup> ku-uš-ša-a[n
- 
- 3 <sup>D</sup>UTU <sup>URU</sup>TÚL-na-ya ku-wa-pí UGU da-a-ir nu-wa-za UN [   
 4 ŠA <sup>D</sup>UTU <sup>URU</sup>TÚL-na KÙ.BABBAR GUŠKIN me-ik-ki da-i-eš-ki-it<sup>692</sup> [   
 5 a-ri-ya-u-en [INIM<sup>m</sup>]Pal-la-a-an-za li-in-ga-nu-[e]-[en?  
 6 LÚ.MEŠNÍ.ZU-w[a Ú-U]L ša-ak-di nu-wa-ra-aš ša-ku-w[a-u-e-ni?  
 7 ka-ru-ú [
- 
- 8 [A-NA?]É ŠA <sup>D</sup>UTU <sup>URU</sup>TÚL-na A-NA ÉRIN.MEŠ<sup>[URU]</sup>Kur-ri-iš-š[a  
 9 [ ]x-at x x x BI-IB-RU lu-ul-la-i-ya-ma-aš h[a?-

- 10 [maš]-kán-na 1 ZA.[HUM] GUŠKIN 5 GÍN 1 ZA.HUM KÙ.BABBAR 5 GÍN [   
 11 ka-ru-ú SUM-an
- 
- 12 [ I]NIM ŠA <sup>D</sup>UTU <sup>URU</sup>TÚL-na UM-MA <sup>D</sup>UTU <sup>URU</sup>TÚL-na [   
 13 [ ]x-u-wa-za ga-ni-na-an-da-za GIŠ-RU-az [am-mu-uk] [   
 14 [te]-eh-hi a-pád-da-ya-wa-at-ta HUL-[u-wa]-x[   
 15 [IS]-TU ZI DINGIR-LIM EGIR-pa SIG<sub>5</sub>-ah-mi [
- 
- 16 [ ]x a-ri-ya-u-en nu A-NA <sup>D</sup>UTU <sup>URU</sup>TÚL-na [   
 17 [ ]-šar IK-RI-BU-YA SI x SÁ-at ar-k[u-wa-  
 18 [ ]-ma ti-wa-ta-aš-ša KÙ.BABBAR [5] GÍ[N  
 19 [ ]x SI x SÁ-at ti-wa-ta-[aš-ša

Translation KUB 56.24 (Bo 5072)

Obv.

- 1' [   
 2' [
- 
- 3' [ ] we made a further oracular inquiry and for me [   
 4' [ ] was determined to give. A pray[er
- 
- 5' [ and concerning the com]pensation we made a further oracular inquiry and [   
 6' [ it was determined] for His Majesty to take to heart the go[ld<sup>693</sup>
- 
- 7' [ ] we made a further oracular inquiry and 1 ox and 14 sheep were determi[ned.]
- 
- 8' We made the [tribu]te the subject of a further oracular inquiry and as tribu[te  
 9' to give yearly 10 šekels of silver, 2 šekels of copper (and) 11 šek[els  
 10' was determined.
- 
- 11' As tribute yearly 1 ox and 8 sheep to [give was determined.]

<sup>690</sup> This form is to be found in E. Neu, *Der Anitta-Text*, StBoT 18, 123<sup>295</sup>.

<sup>691</sup> This form occurs in only two other passages. Cf. HW<sup>2</sup>, 290.

<sup>692</sup> This form was considered unusual by N. Oettinger, *Die Stammbildung*..., 323.

<sup>693</sup> Or: a golden [ ].

- 12' And another festival and yearly 1 ox and 8 sheep to give was deter[mined.]
- 
- 13' And that as trib[ute] to the Sungoddess of Arinna Ulmi-Tešup
- 14' yearly 1 golden solar disc of 3 šekels (and) 1 silver solar disc [of ... šekels
- 15' 1 copper solar disc of 1 mina, (and) 1 ox (and) 3 sheep to gi[ve was determined.]
- 

Rev.

- 1 And to the Sungoddess of Arinna His Majesty is [
- 2 "weighed".<sup>694</sup> They shall make an oracular inquiry. The w[age]
- 
- 3 And when they brought up<sup>695</sup> the Sungoddess of Arinna, the man took [
- 4 for himself silver (and) gold of the Sungoddess of Arinna in great quantities [
- 5 We made an oracular inquiry (and) we placed under [oath]<sup>696</sup> the pronouncements of
- Pallanza [
- 6 "Do you [no]t know the thieves? We shall ca[ll]<sup>697</sup> them to account."
- 7 Already (done).
- 
- 8 For? the temple of the Sungoddess of Arinna, for groups (of people) of (the city of)
- Kurrišš[a]<sup>698</sup>
- 9 [ ] ..... a rhyton (in the form) of a stag<sup>699</sup> [
- 10 a propitiatory gift 1 golden ewer of 5 šekels (and) 1 silver ewer of 5 šekels [
- 11 Already given.
- 
- 12 [ The] matter of the Sungoddess of Arinna. Thus (said) the Sungoddess of Arinna [
- 13 [ ] ..... with a bent piece of wood I [

<sup>694</sup> The literal translation of this form given in N. Oettinger, *Die Stammbildung*..., 136<sup>5</sup>: "es wird gehängt" would be unsuitable here. Passive forms of *gank-* do not occur in E. Neu, *Interpretation*..., StBoT 5.

<sup>695</sup> From Tarhuntašša to Hattuša? The meaning "to carry off as booty" would seem less appropriate here.

<sup>696</sup> This could be followed by: "and we questioned him".

<sup>697</sup> For this meaning see H.G. Güterbock, "Noch einmal die Formel *parnaššea šuwaizzi*", *Or.* 52, 1983, 73-80 (p. 78 ff.).

<sup>698</sup> This city is not mentioned in RGTC 6.

<sup>699</sup> This rhyton is mentioned in S. Alp, *Beiträge zur Erforschung des hethitischen Tempels. Kultanlagen im Lichte der Keilschrifttexte, neue Deutungen*, 1983, 125<sup>158</sup>. Must be removed as place name from the index to KUB 56, p. X. No such rhyton in O. Carruba, "Rhyta...", *Kadmos* 6, 88 ff.

- 14 I will place and by that for you the evil [
- 15 I will restore according to the will of the goddess [
- 
- 16 [ ] we made an oracular inquiry and to the Sungoddess of Arinna [
- 17 [ ] my vow was determined ..... [
- 18 [ ] and a silver *tiwatašša*<sup>700</sup> of 5 šek[els
- 19 [ ] was determined. The *tiwata*[šša

KUB 56.25 (Bo 5142)<sup>701</sup>*Transliteration KUB 56.25 (Bo 5142)*

Rev.? 3

- 9' *ma-a-an-na(-) x* [
- 10' EGIR-*an a[r-ha?*
- 11' *nu-za* <sup>D</sup>x[
- 

- 12' *A-NA* [
- 13' 1 š[i-it-tar?
- 14' 1 š[i-it-tar?

Rev.? 4

- 
- 1' [ ] <sup>1</sup>ANŠE<sup>1</sup>.GUR<sub>4</sub>.RA.M[EŠ
- 2' [ ] <sup>1</sup>x *nu-za-kán* MUNUS.LUGAL *A-NA* <sup>D</sup>[<sup>702</sup> ] <sup>1</sup>URU<sup>1</sup> *A-*
- ru-uš-na*
- 3' [ ] DINGIR-LUME]N-YA TI-*nu-ši*<sup>703</sup>

<sup>700</sup> The stem of this unidentified object resembles the Luwian verbal form *tiwatanišša*.

<sup>701</sup> For a join of this text with KUB 60.118, see D. Groddek, *Hethitische Texte in Transkription. KUB 60*, DBH 20, 2006, 115-117.

<sup>702</sup> Although unusual before Arušna, the space between DINGIR and URU admits of a specific divine name and not merely DINGIR-LIM or -LUM. Cf. RGTC 6, 41.

<sup>703</sup> A restoration based on comparable passages gives rise to problems. Since here the queen probably makes a vow on behalf of the king (cf. line 4'), any restoration like *kiš-an IK-RU-UB ma-a-an-wa-mu* DINGIR-



- 4' [ ] *A-NA* <sup>D</sup>UTU-ŠI *a-wa-an ar-ha*  
 5' [ ] *A-NA DINGIR-LIM* EN-YA *an-da tu-ri-ya-an KÙ.BABBAR*  
 6' [ ] *A-NA* <sup>D</sup> <sup>URU</sup>*A-ru-u*š-na *pí-ih-hi*  
 7' [ ] *-hi*
- 
- 8' [ ] ŠA KASKAL-NI *ki-e-da-ni-pát INIM-ni še-ir*  
 9' [ ]
- 
- 10' [ ] *ki-e-d*a-ni-pát INIM-ni *še-ir*  
 11' [ ] *an-da tu-ri-ya-an KÙ.BABBAR*  
 12' [ ] <sup>URU</sup>*La-wa-za-an-ti-ya*  
 13' [ ] *-hi*
- 
- 14' [ ] x x [ ] x  
 15' [ ] x x

*Translation KUB 56.25 (Bo 5142)*

Rev. 3

- 9' And if [  
 10' again? [  
 11' and ... [  
 \_\_\_\_\_

- 12' To [  
 13' 1 sol[ar disc?  
 14' 1 sol[ar disc?

Rev. 4

- 1' [ ] the loss of horse[s  
 2' [ ] The queen to [ ] of Arušna  
 3' [ ] you [o god], my lord, keep alive  
 4' [ ] completely away for (the sake of) His Majesty

LUME]N-YA TI-nu-ši (KUB 15.1 ii 2 f.) is impossible. In analogous vows made by the queen on behalf of the king (KUB 15.1 i 5 and 21 ) the object of TI-nu (= <sup>D</sup>UTU-ŠI) is placed directly in front.

- 5' [ ] for the god], my lord, a silver pair?<sup>704</sup>  
 6' [ ] I will give [to ..... of Aru]šna  
 7' [ ] I will [ ]
- 
- 8' [ ] of the campaign, for the sake of precisely this matter  
 9' [ ]
- 
- 10' [ ] for the sake of precisely [thi]s matter  
 11' [ ] a silver pa[ir ]  
 12' [ ] (the city of) Lawazantiya  
 13' [ ] I will .....
- 
- 14' [ ]  
 15' [ ]

KUB 56.26 (Bo 8392)

*Transliteration KUB 56.26 (Bo 8392)*

- 1' [ ] x[  
 2' [ ] x x [  
 3' [ ] x-pí x-mi
- 
- 4' [ ] x A-NA <sup>D</sup>É. A [ ]  
 5' [ ] *kiš-an I*K-RU-UB *ma-a-an-na* ha-[  
 6' [ ] nu ŠA <sup>D</sup>UTU-ŠI *ku-e*-[  
 7' [ ] A-NA] DINGIR.MEŠ *ku-e-da-ni* x[  
 8' [ ] x x x <sup>NA4</sup>Z[I.KIN  
 9' [ ] x x x [  
 10' [ ] x [ ]

<sup>704</sup> Literally harnessed. The translation of this word is based on the inference, drawn from the loss of horses (line 1') during a campaign (line 8'), that the gift is a silver pair of horses.

## Translation KUB 56.26 (Bo 8392)

1'-3' [ Translation impossible.

4' [ ] to E[a

5' [ ] made a vow: If [

6' [ ] and for which ..... of His Majesty, [

7' [ ] for which ..... for the gods [

8' [ ] a ste[le

9'-10' Translation impossible.

## KUB 56.27 (Bo 5150)

## Transliteration KUB 56.27 (Bo 5150)

1' [ ] [ ]  
2' [ ] *pí-ih-hi* [ ]

3' [ ] *x* <sup>URU</sup>TÚ[L-na] *x*  
4' [ ] <sup>D</sup>UTU-Š[I ] ŠA<sup>GIŠ</sup>ZAG<sup>1</sup>. GAR.RA  
5' [ ] *x x* [ ]-ya *x* [ ]  
6' [ ] KASKAL KUR <sup>URU</sup>Ar-za-u-wa<sup>1</sup> iš?-ta<sup>1</sup>-ma-aš-ti  
7' [ ] <sup>D</sup>UTU-ŠI INA <sup>URU</sup>Wa-li-wa-an-da<sup>1</sup> ar-ah-hi  
8' [ ] *x-ma-an-zi* <sup>1</sup>Ú<sup>1</sup>-UL KAR-an-zi  
9' [ ] *x ku-iš e-eš-zi*  
10' [ ] *x pí-ih-hi SI-ma ku-it* NA<sub>4</sub> GAR.RA  
11' [ ] *x x x pí-ih-hi*

## Edge

1' [ ] *x*  
2' [ ]-lu-ti  
3' [ ] *x*  
4' [ ] *x da-ni-nu-mi*

5' [ ] *x-ma-aš*  
6' [ ] *x*  
7' [ ] <sup>URU</sup>TÚL-na  
14' [ ]-ma-mi

## Translation KUB 56.27 (Bo 5150)

1' [ ]  
2' [ ] I will [g]ive [ ]  
3' [ ] Ari[nna  
4' [ ] His Majest[y ] of the offering-table  
5' [ ]  
6' [ ] you learn of the campaign to the land of Arzawa  
7' [ ] will I, My Majesty, reach Waliwanda  
8' [ ] ..... they shall not find.  
9' [ ] who is (there)  
10' [ ] will I give and a horn that is inlaid with stone  
11' [ ] will I give.

The text at the edge cannot be translated. All that can be read is "I will regulate" in line 4' and "Arinna" in line 7'.

## KUB 56.28 (Bo 5153)

## Transliteration KUB 56.28 (Bo 5153)

## Obv.

1' [ ] *x x x* [ ]  
2' [ ] *x pí-ra-an* [ ]  
3' [ ] *u* *p-pi-ya-aš* GUŠKIN<sup>1</sup> KI<sup>1</sup>.LÁ[.BI NU.GÁL<sup>705</sup>

<sup>705</sup> R. Lebrun, *Šamuha*..., 211 f. does not contain the lines Obv. 1'-3', 6', 10', 11' and Rev. 1'-4', 9', 23'-27'.

- 4' [ D]Û-mi ma-a-an ŠA GUŠKIN [ma-a-an ŠA KÙ.BABBAR
- 
- 5' [ ]<sup>D</sup>IŠTAR<sup>URU</sup>Ša-mu-ha <INA><sup>URU</sup>U-ri-k[i-na
- 6' [ ]x-at<sup>706</sup>nu-za-kán [MUNUS].LUGAL A-NA<sup>D</sup>IŠ[TAR<sup>URU</sup>Ša-mu-ha
- 7' [kiš-an IK-RU-UB m]a-a-an-mu-kán<sup>1</sup>DINGIR<sup>1</sup>-LUM GAŠAN-YA x[
- 8' [ ]IGI<sup>D</sup>UTU-ŠI :ti-ti-ti-<sup>1</sup>in<sup>1</sup> [
- 9' [ ]x<sup>DUG</sup>har-ši-ya-al-li x[
- 10' [ ]-ku-uš UD.KAM-šar<sup>1</sup>la-at<sup>1</sup>-x[
- 11' [ ](-)UD-ti<sup>DUG</sup>har-ši-ya-a[l-li
- Rev.
- 1' [ ] x [
- 2' [ ] x x x(-)kum?-[
- 3' [ ]-š[a?-ma-li-in KÙ.<sup>1</sup>BABBAR ANA<sup>D</sup>IŠ[TAR
- 4' [ ] DÛ-mi
- 
- 5' [Û-TUM MUNUS.LUGAL z]a-aš-hi-ya-wa-za-kán MUNUS.LUGAL INA<sup>URU</sup>A-na-ši-p[a<sup>707</sup>
- 6' [ ] LUGAL KUR<sup>URU</sup>I-šu-wa INA<sup>URU</sup>Ki-iz-zu-wa-at-na
- 7' [ ]a<sup>1</sup>-pí-e-da-ni ma-al-za-ki-mi
- 8' [ma-a-an DINGIR-LUM GA]ŠAN-YA A-NA<sup>m</sup>Du-ut-ha-li-ya
- 9' [pí-ra-an hu-i-u-y]a-ši KUR.MEŠ<sup>LÚ</sup>KÚR-ši pa-ra-a [p]í-eš-ti
- 10' [ ]x-aš-za KUR.KUR.MEŠ<sup>1</sup>LÚKÚR<sup>1</sup>NIM.LÀL-aš :tu-u-wa-an-ta-an-za
- 11' [ ]n]u A-NA DINGIR-LIM :tu-u-wa-an-ta-an-za KÙ.BABBAR
- 12' [ ] x :hi-el-wa-ti-in GUŠKIN KILÁ.BI NU.GÁL DÛ-mi
- 
- 13' [ma-a-an DINGIR-LUM GAŠAN]-YA A-NA<sup>LÚ</sup>KÚR.MEŠ E-DA-NU tar-na-at-ti
- 14' [ ]<sup>m</sup>Du-ut-ha-li-y]a-aš-kán ŠU-i da-it-ti
- 15' [nu A-NA DINGIR-LIM 1 E-D]A-NU KÙ.BABBAR MUŠEN<sup>708</sup> GUŠKIN KILÁ.BI NU.GÁL SUM-hi

<sup>706</sup> The traces render S1 x ŠÁ impossible.

<sup>707</sup> In KUB 16.71 8' (CTH 582) this city occurs in the same spelling.

<sup>708</sup> Although the sign is not a correctly written MUŠEN.

- 16' [ma-a-an DINGIR-LUM GAŠAN-Y]A A-NA<sup>LÚ</sup>KÚR.HI.A ŠE-E-TUM tar-na-at-ti
- 17' [ ]MJEŠ IŠ-TU ŠE-E-TI GIM-an
- 18' [ ]-a]š-kán GAŠAN-YA A-NA<sup>m</sup>Du-ut-ha-li-y[a]
- 19' [pí-ra-an hu-u-i-ya-ši nu A-NA] DINGIR-LIM ŠE-E-TUM KÙ.BABBAR
- 20' [ ] SUM-hi
- 
- 21' [ ] GAŠAN]-YA<sup>1</sup>ŠÀ<sup>GIŠ</sup>KIRI<sub>6</sub>
- 22' [ ]-n]u-um-ma-aš kiš-an IK-RU-<sup>1</sup>UB<sup>1</sup>
- 23' [ ]A-NA<sup>m</sup>Du-ut-ha-li-ya<sup>1</sup>GIM<sup>1</sup>-an
- 24' [ ]p]í-ra-an hu-u-wa-a-ši!
- 25' [ ]pí-ra-a]n hu-u-i-ya-an-za
- 26' [ ] :pí-ha-at-ti x[
- 27' [ ]x-ši x x [
- 28' [ ] x [

Translation KUB 56.28 (Bo 5153)

- 1' [ ]
- 2' [ ] before [ ]
- 3' [ ] golden [ u]ppiya-s of unspeci[fied weight
- 4' [ will] I make either of gold [or of silver
- 
- 5' [ ] Ištar of Šamuha <in> Urik[ina
- 6' [ ] ... and the [qu]een [made] to Iš[tar of Šamuha the following vow:
- 7' [I]f you, o goddess, my lady, for me [ ]
- 8' [ ] ... His Majesty the nose (acc.) [ ]
- 9' [ ] a storage vessel [ ]
- 10' [ ] .... daily [with?] tongs?<sup>709</sup> [ ]
- 11' [ ] on [ ] day<sup>710</sup> a storage [vessel

Rev.

- 1' [ ]

<sup>709</sup> The only word written as *la-ap-pa* is the metal object translated as "tongs (?)" in CHD L-N, 40.

<sup>710</sup> UD-ti could be preceded by, for example, a demonstrative pronoun.

- 2' [ ]  
 3' [ ] a silver [ -] *mali*<sup>711</sup> for Iš[ar  
 4' [ ] will I make.
- 
- 5' [Dream of the queen.] In a dream [ ] the queen in Anašip[a  
 6' [ ] The king of the land of Išūwa, in Kizzuwatna  
 7' [ ] I will make vows to that one<sup>712</sup>  
 8' ["If you, o goddess] my lady, to Tuthaliya<sup>713</sup>  
 9' [show suppo]rt and deliver to him<sup>714</sup> the lands of the enemy  
 10' [ ] the lands of the enemy like beehives  
 11' [ th]en for the goddess I will make silver hives?  
 12' [ (and)] a golden *helwati* of unspecified weight.
- 
- 13' [If you, o goddess], my [lady], impose a period on the enemies  
 14' [ (to) Tuthali]ya do hand  
 15' [then to the goddess I will give 1 sil]ver period (and) a golden bird? of unspecified weight.
- 
- 16' [If you, o goddess, my lad]y, spread a net for the enemy  
 17' [ ] as with a net  
 18' [ you], my lady, to Tuthaliya  
 19' [show support, then to] the goddess I will give a silver net  
 20' [ ].
- 
- 21' [ ] my [lad]y in a garden  
 22' [ ] ..... made the following vow:  
 23' [ to] Tuthaliya as  
 24' [ ] you show support  
 25' [ s]howing support

<sup>711</sup> Since *-ma* is directly preceded by a sign resembling ŠA or TA, the subst. *mali* = "thought, idea" is impossible here.

<sup>712</sup> For *apedani* used as substantive, see HW<sup>2</sup>, 141.

<sup>713</sup> The mention of His Majesty in Obv. 8 and of Tuthaliya here indicates that the text dates from the period before Tuthaliya was king.

<sup>714</sup> Cf. E. Neu, "Hethitisch *kurur* und *takšul* in syntaktischer Sicht", in: Fs. Meriggi II, 1979, 407-427 (p. 416<sup>16</sup>).

- 26' [ ] *pihatti*  
 27'-28' Translation impossible.

KUB 56.29 (Bo 1958)

Transliteration KUB 56.29 (Bo 1958)

Obv.

- 1' [ ] x TI-n[u-š*i*  
 2' [ ] x x na-at mi-<sup>1</sup>i-<sup>1</sup>[ ]
- 
- 3' [ ] -]at-ta da-aš-<sup>1</sup>š*u*-un UD?  
 4' [ ] ki-e-d]a-ni ITU.KAM-mi UL ša-ak-nu-[wa-an
- 
- 5' [ ] x<sup>715</sup> GUŠKIN DUMU-YA DÜ-mi  
 6' [ ] hu-u-ma-an-ta-aš A-NA DINGIR MAH[  
 7' [ ] GUŠKIN DÜ-mi na-aš GAB<sup>716</sup>-za x[ ]

Edge

- 8' [ ] hi?]-in-<sup>1</sup>ik<sup>1</sup>-ta ma-a-an-mu-k[án  
 9' [ ] x x A-NA DINGIR-LIM SISKUR x[ ]

Rev.

- 10' [ ] nu-wa Û-it<sup>m</sup> Ta-ti-DINGIR-LI[M  
 11' [ ] -zi A-NA [ ] .MEŠ? x-YA/ya [ ]  
 12' [ ] a?]-pi-e-wa am-me-el<sup>1</sup>ku<sup>1</sup>-e x [ ]  
 13' [ ] a]m-mu-uk-wa-kán ki-i A-N[A  
 14' [ ] m]a-a-an-kán DINGIR-LIM x [ ]

<sup>715</sup> The trace precludes the reading ALAM.

<sup>716</sup> The reading GAB is very tentative.

15' [ ] x x [ ]

*Translation KUB 56.29 (Bo 1958)*

Obv.

1' [ ] You keep ali[ve

2' [ ] and those (acc. pl.) ..... [ ]

3' [ ] for you an important (acc.) ..... [ ]

4' [ ] in th[at month an unclea[n ....

5' [ ] I will make a golden [ ] (of)? my son

6' [ ] for all [ ] to the Mother-goddess [ ]

7' [ ] I will make a golden [ ] and he [ ] with the breast? [ ]

Edge

8' [ ] gra]nted? him. If for me [ ]

9' [ ] an offering to the goddess [ ]

Rev.

10' [ ] and through a dream .... Talil[i

11' [ ] to .... [ ]

12' [ ] and those (things) of mine, which [ ]

13' [ ] I ..... these (things) t[o

14' [ ] i]f (you), o divinity, [ ]

KUB 56.30 (Bo 5945)

*Transliteration KUB 56.30 (Bo 5945)*

Obv.

1' [ ] x [ ]

2' [ ] 4-NA<sup>D</sup>[ ]

3' [ ] 1GU<sub>4</sub> 8<sup>1</sup>UDU pa-a-[i

4' LÚDUB.ŠAR LÚDUB.ŠAR<sup>1</sup>.[GIŠ

5' LÚŠÀ.TAM LÚGIŠBANŠU[R

6' ta-ma-aš-zi<sup>1</sup>na<sup>1</sup>-[ ]

7' GIM-an-ma-kán k[i<sup>2</sup>-

8' na-an-za-an hal-z[i-ih-hi?

9' A-NA DINGIR-LIM-ya-an-x[ ]

10' ar-ha-kán ga<sup>1</sup>-nu-[ ]

11' 1 RI-IT-TUM GUŠKIN [ ]

12' A-NA DINGIR GAL ki-e-d[a-ni-pát INIM-ni še-ir<sup>717</sup>

13' na-an I-NA UD.8.KAM x[ ]

14' A-NA<sup>D</sup>BA-A-BU k[i-e-da-ni-pát INIM-ni še-ir

15' 1 GU<sub>4</sub> [ ]

16' A-NA<sup>D</sup>[ ] x-ya-[ ]

17' ki-e-da-aš [ ]

18' AMA UBUR<sup>718</sup>-ya-za x [ ]

19' A-NA<sup>D</sup>NIN.GAL<sup>1</sup> ki-e-d[a-ni-pát INIM-ni še-ir<sup>416</sup>

20' <sup>D</sup>UTU-ŠI IŠ-TU 1 ME MA.N[A KÙ.BABBAR

21' 1 RI-IT-TUM<sup>1</sup>KÙ<sup>1</sup>.BABBAR 5 MA.<sup>1</sup>NA<sup>1</sup> [ ] 1 RI-IT-TUM

22' A-NA DINGIR-LIM pi-ih-hi [ ]

23' A-NA<sup>D</sup>SIN ki-e-da-<sup>1</sup>ni<sup>1</sup>-pát INIM-n[i še-ir

24' <sup>D</sup>UTU-ŠI IŠ-TU 1 ME MA.NA K[Ù.BABBAR

25' 1 RI-IT-TUM KÙ.BABBAR 5 MA.NA 1<sup>1</sup>RI<sup>1</sup>-[IT-TUM

26' A-NA DINGIR-LIM [pi-ih-hi

<sup>717</sup> This restoration is based on line 23'. Idem for line 14'.

<sup>718</sup> Cf. H.G. Güterbock, "Einige seltene oder schwierige Ideogramme in der Keilschrift von Boğazköy", in: Fs. H. Otten, 1973, 71-88 (p. 78).

- 27' [MUNUS<sup>1</sup>LUGAL-za-kán A-NA [  
 28' ma-a-an GAL ME-Š[E-DI  
 29' nu ku-e(-) [

Rev.

- 1' [ma-a-an pí-ra-a]n hu-u<sup>1</sup>-i<sup>1</sup>-[ya-ši  
 2' [ ] DINGIR-LIM x<sup>1</sup>-an-ta<sup>1</sup>-za a-aš-šu [   
 3' [ku-un-z]i-kán<sup>719</sup>-na-hi-ša<sup>1</sup> Ú<sup>1</sup>? Ú-NU-TI-[

- 4' [A-N]A<sup>D</sup>LUGAL-ma<sup>URU</sup>U-ri-ki-na x[  
 5' 1<sup>1</sup>RI<sup>1</sup>-IT-TUM GUŠKIN DÙ-mi<sup>1</sup>nu<sup>1</sup> [   
 6' [UZU<sup>1</sup>GAB<sup>1</sup>-i pa-aš-ga-ah-hi [   
 7' A-NA DINGIR-LIM<sup>1</sup>SISKUR hur<sup>1</sup>-ri-ya-x[

- 8' A-NA<sup>D</sup>LUGAL-ma<sup>URU</sup>Az[-  
 9' ki-e-da-ni-pát INIM-n[i še-ir

- 10' [   
 11' [ku-un<sup>1</sup>]-[zi-kán-n]a-an[(-)

- 12' A-NA<sup>D</sup>LU[GAL-m]a<sup>URU</sup>[  
 13' ku-un-zi<sup>1</sup>-kán<sup>1</sup>-na-[hi-ša

- 14' MUNUS.LUGAL-za-kán A-NA [ kiš-an IK-RU-UB]  
 15' ma-a-an<sup>m</sup>Du-ut-ha-l[i-ya  
 16' ku-e-da-ni KASKAL-ši [ pí-ra-an]  
 17' hu-u-i-ya-ši nu [   
 18' na-an-za-an BAL-an-z[a-ki-mi  
 19' nu-uš-ši ta-ma-i[n?

- 20' A-NA<sup>D</sup>IŠTAR MUL ki-[e-da-ni-pát INIM-ni še-ir

<sup>719</sup> The spelling -kán- instead of -ga-an- is remarkable, since -ga-an- occurs five times in KBo 17.65 Obv. 32, 35, Rev. 41, 42, 44 (cf. G.M. Beckman, *Hittite Birth Rituals*, StBoT 29, 131 ff.).

- 21' ma-a-an<sup>m</sup>Du-ut-ha-l<sup>1</sup>i<sup>1</sup>-[ya-  
 22' nu ŠA MUNUS.LUGAL ku-x<sup>720</sup>-[  
 23' na-an-za-an BAL-an-za-k[i-mi  
 24' nu-uš-ši ta-ma-i[n

Translation KUB 56.30 (Bo 5945)

- 1' [   
 2' [ ] to (the divinity) [   
 3' [ 1 o]x (and) 8 sheep [he] shall give [   
 4' a scribe, a scribe [on wood  
 5' a treasurer, a table-servan[t  
 6' he shall suppress and [   
 7' And as [   
 8' him I will invo[ke?  
 9' and to the divinity [   
 10' away [   
 11' 1 golden hand<sup>721</sup> [   
 12' To the great god [because of precisely] thi[s matter  
 13' and him (acc.) .... on the eighth day [   
 14' To (the god) Bābu [because precisely of this matter  
 15' 1 ox [   
 16' To (the divinity) [   
 17' for these (pl.) [   
 18' A motherbreast ..... [   
 19' To Ningal<sup>722</sup> ..... [because of precisely] thi[s matter

<sup>720</sup> The trace does not suggest -e-.

<sup>721</sup> Meaning as in AHW II, 990.

8' [ ] x x-e-x [ ] x A-NA NUMUN x [ ]<sup>7</sup>KI.MIN<sup>1</sup>[  
9' [ ] x x x x [ ]-ta ú-x x x x-<sup>7</sup>kán EGIR-pa<sup>1</sup>x[

10' [ ]x KÙ.BABBAR GUŠ[KIN G]ÙN.A DÙ-mi [

11' [ ] x[ ] x ki-e-da-ni-<sup>[pát]</sup> I[NIM-ni še-ir

12' [ É.ME]Š DINGIR.MEŠ ú-e-da-ah-hi [

13' [ ] x x [ ] x x x [

14' [ ] x [

Rev. 3

8' a-x[

9' <sup>D</sup>UTU-Š[I

10' x-<sup>[e]</sup>-[

11' pí-eš-<sup>[ki]</sup>-[mi

12' MUNUS.LUGAL-za-kán [

13' A-NA <sup>D</sup>[

Rev. 4

1' [ ] x [

2' [ ]-za x x [

3' [ ] x [

4' [ ] x [

5' [ ] x[

6' [ ] x [ ] x 1 BI-IB-RU<sup>[GUŠKIN A]</sup>-[NA

7' [ KÍ.LÁ.]BI N[U.GÁL DÙ-mi

8' [MUNUS.LUGA]L-za-kán A-NA <sup>D</sup>GAZ.BA.A.A [kiš]-an<sup>[IK]</sup>-RU<sup>[UB]</sup><sup>[ma-a-an DINGIR-LUM GA]ŠA[N-Y]A</sup>

9' A-NA <sup>D</sup>UTU-ŠI pí-an hu-u-i-ya-ši nu-za-[kán] A-NA DINGIR-LIM ku-it

10' <sup>[ka]</sup>-ru-ú ma-al-ta-ah-hu-un nu<sup>[DINGIR-LIM]</sup>Ù-za<sup>[INIM-an]</sup>[

11' [u]š<sup>2</sup>-ki-nu-un har<sup>1</sup>-ra<sup>2</sup>-<sup>[na]</sup> NAM-MA-AN-TI ša-ra-a-ma-aš-ša<sup>725</sup>

12' ší-<sup>[e]</sup>-ya-aš<sup>726</sup> ŠA LÚ [

13' MU[NUS.LUGAL]-za-<sup>[kán]</sup> INA <sup>URU</sup>I-al-an-ta A-NA <sup>ID</sup>Š[i-tar-pu kiš-an]

14' IK-RU-UB ma-a-an-mu<sup>[ID]</sup>še-<sup>[tar]</sup>-pu-uš<sup>727</sup> A-NA [ ] x A-<sup>[NA DINGIR-LIM]</sup>

15' tar-kum-ma-a-ši A-NA <sup>D</sup>UTU-ŠI pí-an hu-u-i-y[a-ši

16' nu-za DINGIR-LUM ALAM KÙ.BABBAR KÍ.LÁ.BI NU.GÁL DÙ-mi x x x x x

17' A-NA <sup>D</sup>H[é-pá]t<sup>728</sup> <sup>URU</sup>Ha-la-ap ma-a-an<sup>729</sup> A-<sup>[NA]</sup> DINGIR-<sup>[LIM]</sup> x-x-an[ ]x

18' a-<sup>[aš-šu]</sup> iš-t[a-m]a-aš-mi nu A-NA DINGIR-LIMEZEN<sub>4</sub> x[ ] <sup>[DÙ]</sup>-mi

19' A-NA <sup>D</sup>IŠTAR<sup>[URU]</sup>Ha-la-ap 2 <sup>GIŠ</sup>TUKUL.HI.A<sup>730</sup> GUŠKIN ha-liš-ši-ya-<sup>[mi]</sup>

20' A-NA <sup>D</sup>IŠTAR<sup>URU</sup>Mu-šu-ni-pa 2 <sup>GIŠ</sup>TUKUL.HI.A GUŠKIN ha-liš-ši-ya-m[i

21' [k]u-<sup>[i-e]</sup>-eš-ša<sup>731</sup> <sup>[ku]</sup>-i-e-eš<sup>D</sup> IŠTAR.HI<sup>[A ŠA KUR<sup>[URU]</sup>Hur-ri hu-u-<sup>[ma-a-an]</sup>-t[e-eš</sup>

22' [nu k]i-<sup>[e-da]</sup>-ni-ya 1 GU<sub>4</sub> 1 UDU pí-ih-hi

23' [MUNUS.LUGAL-za-kán] A-NA <sup>D</sup>IŠTAR<sup>URU</sup>Du-ú-pa<sup>[kiš-an]</sup> [IK-RU-UB]

24' [ ] <sup>[D]</sup>IŠTAR A-NA <sup>m</sup>Tu-ut-ha-<sup>[li-ya]</sup> [ ]

25' [ a-aš-šu ] iš-ta-ma-aš-mi<sup>[nu]</sup> A-N[A

26' [ ] x-<sup>[ta-a]</sup>-x[

Translation KUB 56.31 (Bo 6656)

Obv.

1' [

<sup>725</sup> This line and line 12' contain many readable signs, but their interrelationship escapes me.

<sup>726</sup> This form is not given in N. Oettinger, *Die Stammbildung*....

<sup>727</sup> With S. Košak, review of KUB 56, ZA 78, 1988, 145-149 (p. 146).

<sup>728</sup> The transliteration and translation of 17'-20' are given in I. Wegner, *Gestalt*..., AOAT 36, 96. Instead of Hepat, she reads Ištar.

<sup>729</sup> In Wegner, the text of this line ends here.

<sup>730</sup> Wegner: TUKUL<sup>MEŠ</sup>.

<sup>731</sup> An expected *im-ma* would require too much space.



- 2' [ ] ..... [I will] give
- 
- 3' [ ] for] the divine KASKAL.KUR because of precisely this matter [
- 4' [ ] I will give. For the male and the female divinity of [
- 5' [ ] a reduced<sup>732</sup> golden [.....] I will make. At which time [
- 6' [ ] he will go and march against [
- 7' [ ] one will bring in order further [
- 
- 8' [ ] for the descendance [ ] ditto [
- 9' [ ] again [
- 10' [ ] I will make a reduced silver (and) go[lden
- 
- 11' [ ] because of precisely thi[s matter
- 12' [ ] I will build temples [
- 
- 13' [
- 14' [
- Rev. 3
- 8' [
- 9' His Majes[ty
- 10' [
- 11' [I] will give [
- 
- 12' The queen [
- 13' to (the divinity) [

## Rev. 4

- 1'-5' Translation impossible.
- 6' [ ] 1 golden rhyton fo[r
- 7' [ ] of unspecifi[ed wei]ght I will make.
- 

<sup>732</sup> DAR.A = DAR.RA.

- 8' [The quee]n made to (the goddess) GAZ.BA.A.A<sup>733</sup> the [follow]ing vow: [If you, o goddess, my l[ady,]
- 9' show support to His Majesty then what I
- 10' have already promised to the goddess<sup>734</sup> and the goddess the matter of the dream [
- 11' (translation impossible)
- 12' he has pressed. Of the man<sup>735</sup> [
- 
- 13' Th[e queen] made in Yalanta<sup>736</sup> to (the river) Š[itarpu<sup>737</sup> the following]
- 14' vow: If you Šitarpu for me for [ ] the divinity
- 15' do approach<sup>738</sup> (and) you show support to His Majesty,
- 16' then, o god, I will make a silver statue of unspecified weight.
- 
- 17' To Hepat of Halap. If for the goddess .....
- 18' I learn of good, then for the goddess I will celebrate the [ ] festival.
- 
- 19' For Ištar of Halap I will mount in gold 2 weapons.
- 
- 20' For Ištar of Mušunipa I will mount in gold 2 weapons.
- 
- 21' And whatever Ištar-s of the land of Hurri there may be altogether
- 22' to each I will give 1 ox (and) 1 sheep.
- 
- 23' [The queen made] to Ištar of Dupa the following [vow:
- 24' [ ] Ištar for Tuthaliya
- 25' [ ] I learn [of good], then t[o ....
- 26' [

<sup>733</sup> Possibly identical with Huwaššanna of Hupišna.

<sup>734</sup> No translation can be given of the end of line 10' and all of line 11'.

<sup>735</sup> According to the copy the tablet is not damaged here, but nothing is written.

<sup>736</sup> Curious spelling of Iyalanda located in the lands of Lukka? Cf. Ph.H.J. Houwink ten Cate, *The Records...*, 64<sup>38</sup>, 65<sup>+48</sup>.

<sup>737</sup> Not in RGTC 6.

<sup>738</sup> This verb which often occurs in prayers and vows (prayers include KUB 30.10+ i 5' and KUB 6.45+ i 35; and in the votive text KUB 15.18 iii 9') refers to the practice, also followed elsewhere in the Near East, of man asking one god to intermedate with another god and to speak favourably of bim.

KUB 57.109 (Bo 1785)

*Transliteration KUB 57.109 (Bo 1785)*

- x+1' [ ] x x x [  
 2' A-NA<sup>D</sup>U tar-kum-<sup>ma-a</sup>-šī nu<sup>LÚ?</sup>A[GRIG<sup>739</sup>  
 3' A-NA<sup>GIŠ</sup>GU.ZA A-BI-ŠU-aš-kán [  
 4' <sup>LÚ.MEŠ</sup>har-pa-na-al-li-uš-šī x[  
 5' nu A-NA<sup>D</sup>U<sup>URU</sup>HAT-TI ku-<sup>iš</sup> x[  
 6' tu-uq<sup>740</sup>-qa A-NA<sup>D</sup>U<sup>URU</sup>HA[T-TI  
 7' <sup>GIŠ</sup>tap-tap-pa-an i-<sup>ya</sup>[-an-zi<sup>741</sup>  


---

 8' <sup>D</sup>UTU-ŠI-za-kán ku-it <sup>it</sup>[-it  
 9' na-an za-aš-hi<sup>742</sup>-ya TÚG [  
 10' nu-mu ma-a-an<sup>D</sup>U<sup>URU</sup>HAT-TI  
 11' an-na-al-<sup>li</sup>-ša [  
 12' 1 TÚG x x [

*Translation KUB 57.109 (Bo 1785)*

- 1' [  
 2' you inform the Stormgod and the ru[ler?  
 3' on the throne of his father he[  
 4' rebelling (acc) against him<sup>743</sup> [  
 5' and whoever for the Stormgod of Hatti [  
 6' and also for you, for the Stormgod of Ha[tti  
 7' they shall ma[ke] a cage<sup>744</sup> [  


---

 8' As regards the fact that His Majesty through a dream [

<sup>739</sup> LÚ AGRIG is a possible reading, but only just.<sup>740</sup> Conspicuous old sign UK, without UD.<sup>741</sup> For a possible join with 367/u, see 367/u.<sup>742</sup> Although the sign AH is written, only -hi-iš possible here.<sup>743</sup> For a treatment of *harpanalli* see F. Starke, *Untersuchung zur Stammbildung des keilschrift-luwischen Nomens*, StBoT 31, 1990, 232 f.<sup>744</sup> For the occurrence of a cage in a vow, see KUB 15.27 ii 11' (without GI).

- 9' and him ... in a dream ... a garment [  
 10' and if for me the Stormgod [of Hatti  
 11' and... from formerly [  
 12' 1 garment [

KUB 60.60 (Bo 1399), KUB 60.86 (Bo 1604), KUB 60.95 (Bo 1701), KUB 60.118 (Bo 1966)

Texts published by D. Groddek, *Hethitische Texte in Transkription KUB 60*, Dresdner Beiträge zur Hethitologie 20, 2006.

FHL 186

*Transliteration FHL 186*

- x+1 [ ]-<sup>nu-ši</sup>É<sup>1</sup>.MEŠ x x [  
 2' [ A-NA]<sup>D</sup>U<sup>URU</sup>Ma-nu-zi-<sup>ya</sup> [  
 3' [ ]x Ú-[U]L tar-na-at-[ti  
 4' [ ]<sup>É</sup>DINGIR-[LIM] i-ya-mi DINGIR-LI[M  
 5' [ ]x HI.A-<sup>ŠU</sup>GAD HI.A-ŠU GUŠKIN[  
 6' [ ]x-kán? <sup>HUR.SA</sup>G  
 7' [ <sup>GIŠ</sup>Z]AG.GAR.RA x[

*Translation FHL 186*

- 1' [ ] ..... [  
 2' [ to] the Stormgod of Manuziya [  
 3' [ ] you shall not deliver [  
 4' [ ] I will make a temple. For .... the god [  
 5' [ ] his ..., his linen clothes, gold [  
 6' [ ] ..... [  
 7' [ an of]fering-table [

HT 33<sup>745</sup>

Transliteration HT 33

1' [ ] [ ] x x [ ]  
2' [ ] kiš-an IK-RU-UB  
3' [ ] ŠA<sup>m</sup> D<sup>D</sup> IŠTAR-[LÚ-iš  
4' [ ] .HI.A?<sup>746</sup> Ú-UL x am?-[  
5' [ ] U]ZU<sup>747</sup> pa-ra-a ha-a[n-  
6' [ ] x-ya ŠA KÙ.BABBAR GUŠK[IN  
7' [ ] [na<sup>1</sup>-aš<sup>1</sup> A<sup>1</sup>-N [A  
8' [ ] n[a-?

Translation HT 33

1' [ ] [ ] .... [  
2' [ ] made the following v[ow  
3' [ ] of Šaušga[ziti  
4' [ ] ... not ... [  
5' [ me]at ... [  
6' [ ] .... of silver (and) gol[d  
7' [ ] and ..... them t[o  
8' [ ] [

<sup>745</sup> The only link with KUB 15.29 is the (extremely likely) occurrence of the same proper name Šaušgaziti. No distinction is made by column numbers on the copy. The numbers of the lines of the left-hand and the right-hand column do not agree.  
<sup>746</sup> According to the copy, the trace after HI is not A. Nevertheless A is most plausible.  
<sup>747</sup> The sign UZU at the end of the line is probable. In the right-hand column a form of *parā handandatar* is possible.

IBoT 3.123

Transliteration IBoT 3.123

1 MUNUS.LUGAL-za-kán A-NA<sup>D</sup> Ku-n[i-ya-wa-an-ni kiš-an IK-RU-UB]  
2 ma-a-an<sup>D</sup> Ku-ni-ya-wa-an-ni-[iš<sup>1</sup>]  
3 e-ni-eš-ši GIG DINGIR-LUM GAŠAN-YA [  
4 DINGIR-LUM-za GAŠAN-YA ha-an-da-an-[da<sup>1</sup>-x<sup>748</sup>]  
5 1 SAG.DU<sup>NA4</sup> ZA.GÌN 1<sup>1</sup> ZI<sup>1</sup> [  
6 ma-a-an-na-aš-ši ki-e-[da<sup>1</sup>]-ni  
7 1 UD KÙ.BABBAR KI.LÁ.BI NU.[GÁL  
8 ku-u-uš-mu ku-i-e-eš [  
9 nu ki-mu-un ku-x[  
10 nu-kán ku-i[<sup>t</sup>?  
11 [ ] x[

Translation IBoT 3.123

1 The queen [made the following vow] to Kuni[yawanni]  
2 “If Kunniyawanni [  
3 that illness for him, o goddess, my lady [  
4 o goddess, my lady, ..... [  
5 1 head of lapis lazuli (and) 1 soul [  
6 And if for him for thi[s  
7 1 silver day of unspecified wei[ght  
8 These .... who for me [  
9 and now<sup>749</sup> .... [  
10 and beca[use?  
11 [

<sup>748</sup> A form of *handandatar* ‘divine justice’ is to be expected here.  
<sup>749</sup> This is possibly the beginning of the main clause after the relative clause in 8.

Liv. 49-47-42<sup>750</sup>

Transliteration Liv. 49-47-42

- 1' [ <sup>D</sup>LU]GAL-*ma* IR-*t[a*  
 2' [ <sup>URU</sup>Gal-*la-az-z[u-wa*  
 3' [*nu-ud*]-*du-za pi-eš-ki-u-wa*-<sup>[an]</sup> <sup>[ti]</sup>-<sup>[an-zi]</sup> [  
 4' [A-N]A DINGIR-LIM-*ya-du-za-kán* ALAM LUGAL-*aš DÙ-m[i*
- 
- 5' [*ma*]-<sup>[a]</sup>-*an-na* DINGIR-LUM EN-YA <sup>[D]</sup>UTU-ŠI TI-*an har-ti ha-at-t[u?-*  
 6' [*h*]*u-u-ma-an-da*-<sup>[az]</sup> SIG<sub>5</sub>-*in nu-za A-NA* DINGIR-LUM SISKUR x x [  
 7' [MUN]US.LUGAL-*za-kán A-NA* <sup>[D]</sup>LUGAL-*ma* <sup>URU</sup>[*Ga*]-*la-az-zu*- *wa ki[š-an IK-RU-UB*  
 8' [ <sup>[uk?</sup> <sup>[kiš-kat-ta-ri na-at-mu</sup> <sup>[ma-a]</sup>-*an* DINGIR-LUM EN-YA [*A*  
 9' [ <sup>[x DÙ-mi har-na-in-na-at-ta ŠA SAG.[DU</sup>
- 
- 10' [MUNUS.LUGAL-*za-k*]*án I-NA* <sup>URU</sup>*A-la-al-ha A-NA* <sup>D</sup>ŠTAR <sup>[751</sup>  
 11' [*ma-a-an* <sup>752</sup>] DINGIR-LUM GAŠAN-YA *iš-tap-pa-an* EGIR-*pa hé-[e?-eš-ti* <sup>753</sup>  
 12' [ <sup>[Š<sup>7</sup> TU]</sup> NINDA *iš-tap-mi* EGIR-*pa-ma* x x [  
 13' [ <sup>D</sup>IN]GIR-LUM GAŠAN-YA *A-NA* <sup>D</sup>UTU-ŠI *Ú?* [  
 14' [ <sup>[u]š-ša-at-kán ku-wa-at-t[a(-)  
 15' [ <sup>[x pi-an ar-ha du-wa-ar-[na-  
 16' [ <sup>D</sup>INGIR-LIM <sup>[GIŠ</sup>TUKUL.HI.A <sup>[ŠA</sup> x x [</sup></sup>

<sup>750</sup> This text was published previously in J. de Roos, "A Hittite Tablet...", *JEOL* 25, 67ff. I have made alterations to line 4', 9' and 11' based on the valuable suggestions made by Prof. H.G. Güterbock, to whom I express my warm thanks.

<sup>751</sup> Line 10' could end with *kiš-an IK-RU-UB*.

<sup>752</sup> In view of the available space, *ma-a-an-wa* could be considered for the beginning of line 11'.

<sup>753</sup> The restoration *hé-[e-eš-ti* is extremely tentative, for up till the present no 2nd pr. sing. of *heš-* has been found in extant texts (letter from Prof. Güterbock of 17-8-1979).

Translation Liv. 49-47-42

Obv.<sup>754</sup>

- 1' [ Ša]rruma requeste[d  
 2' [ ] (the city of) Gallazz[uwa  
 3' [then] shall give to you [  
 4' and [fo]r you, the god, I will make a statue of the king [  
 5' And [i]f you, o god, my lord, keep His Majesty alive [and his] hea[lth  
 6' completely sound, then an offering to the god [  
 7' [The qu]een [made the following vo]w to Šarruma of [Gal]lazzuwa: [  
 8' [ ] ... and if it for me, o god, my lor[d  
 9' [ ] will I make and *harnai*<sup>755</sup> for you for the he[ad  
 10' [The queen] ... in Alalah to Ištar [  
 11' [If] you, o goddess, my lady, [op]en up again (what is) covered [  
 12' [ ] I will cover (over) with bread and thereafter [  
 13' [ ] you, o goddess, my lady, for His Majesty and? [  
 14' [ ] and it, whithe[r?  
 15' [ ] break away in fro[nt  
 16' [ ] for the [godd]ess weapons of [

MERZIFON 3<sup>756</sup>

Transliteration MERZIFON 3

- 1' [ (-)]an[(-)

<sup>754</sup> As compared with the aforementioned article in *JEOL*, certain alterations to the translation had to be made, because the original Dutch translation contains ambiguities that have led to an incorrect rendering of the text in English.

<sup>755</sup> No translation is given for *harnai*. According to H.G. Güterbock: "a (liquid) substance, perhaps some kind of ointment?" (see, however, note to KUB 15.1 i 26 ff.).

<sup>756</sup> This text is published with comments in J. de Roos, "A Few Missing Hittite Tablets", *AoF* 25, 1998, 158-162.

- 2' [A-NA <sup>D</sup>UTU-Š]I Û-it<sup>757</sup> [ku]-[it  
 3' [ú-e-i]k-ta UM-MA<sup>MUNUS</sup> Hé-pa-SUM [  
 4' [pu-nu-u] š-ša-an-zi nu-wa-ra-at x[-  
 5' [A-NA DIN]GIR-LIM pí-an-zi [

## Translation MERZIFON 3

- 1'  
 2' [As regards] the fact that [GN to His Majesty] by means of a dream [  
 3' [as]ked, thus Hepapiya [  
 4' [one shall] set up an investigation an [one shall] it [  
 5' [to the god]head give [

## VBoT 75

## Transliteration VBoT 75

- 1' [ x x x<sup>757</sup> [te-eh-hi]  


---

 2' [ x an-da-an ú-it  
 3' [ ]MUNUS.LUGAL A-NA <sup>D</sup>U <sup>D</sup>Hé-pát  
 4' [ x-ya ne-pí-iš  
 5' [ x UKÙ.MEŠ-an-na-za-kán  
 6' [ 1] GU<sub>4</sub> 8 UDU ki-ya<sup>757</sup>  
 7' [ ]<sup>[D]</sup>Hé-pát 1 GU<sub>4</sub> 8 UDU am-ši<sup>758</sup>  
 8' [ x<sup>[D]</sup>UTU<sup>759</sup> AN-E pí-ih-hi  
 9' [ ]  
 10' [ x x x<sup>760</sup> [MUNUS.LUGAL-za]-x

<sup>757</sup> Ki-ya is an abbreviated spelling of keldiya.<sup>758</sup> Am-ši is an abbreviated spelling of ambašši<sup>759</sup> One would expect A-NA before <sup>D</sup>UTU. The remains of the signs do not, however, indicate this.<sup>760</sup> Ma-a-an could possibly be read before MUNUS.LUGAL.

## Translation VBoT 75

- 1' [ ] ..... I will place<sup>761</sup>  


---

 2' [ ] (he) entered  
 3' [ ] the queen to the Stormgod (and) to Hepat  
 4' [ ] .... heaven  
 5' [ ] by mankind  
 6' [ 1] ox (and) 8 sheep for the health  
 7' [ ] Hepat 1 ox and 8 sheep (for) ambašši  
 8' [ ] I will give (to) the sungod<sup>762</sup> of heaven.  
 9' [ ]  
 10' [ ] ..... the queen.

## 183/u

## Transliteration 183/u

## Obv.?

- 1' [ ] x [ ]  
 2' [ ] x GUŠKIN 5 GÍN [ ]  


---

 3' [ ma-a-a]n-na-wa-aš-ši UD.KAM-az EGIR-an [  
 4' [ x ma-a-an-na-aš-ši GE<sub>6</sub>-az EGIR-[an  
 5' [ i-y]a-mi KI.LÁ.BI NU.<sup>[D]</sup>GÁL [ ]  


---

 6' [ <sup>D</sup>UT]U-ŠI ku-wa-pí GEŠTU GIG-at [  
 7' [ 1 GE]ŠTU KÙ.BABBAR 1 GEŠTU GUŠKIN KI.LÁ.BI [NU.GÁL  
 8' [ ki-]e<sup>763</sup>-da-ni A-NA DINGIR-LIM A-NA <sup>[D]</sup>[UTU-ŠI  


---

 9' [ -TU]M<sup>763</sup> hu-u-ma-an ka-r[u-ú

<sup>761</sup> In view of the remains, a construction composed of a part. ending in -an + tehhi = "I am going to ..." is improbable.<sup>762</sup> For an expected "to" (the Sun-god) see note to transliteration.<sup>763</sup> IR-TUM possible for example? Human karu is then the result. Cf. 366/v 3'.

10' [MUNUS.LUG]AL-za-kán A-NA<sup>D</sup> x[  
 11' [ma-a]-an-wa DINGIR-LUM<sup>D</sup>UTU-Š[  
 12' [nu A-]NA DINGIR-LIM 1-NU-TUM x[<sup>764</sup>  
 13' [i-da-l]u-uš-ša-an-kán x[  
 14' [ ] LUGAL-ya-aš-ši AL[AM  
 15' [KI.LÁ.]BI-za-kán ZI-za [da-ah-hi

16' MUNUS.LUGAL-za-kán<sup>[A-NA<sup>D</sup>]</sup>  
 17' ma-a-an-w[a  
 18' x<sup>765</sup>-an [

Rev.?

1' [ ]<sup>[za]</sup> [  
 2' [ ]<sup>URU</sup>T[ÚL-na  
 3' [ ] kat-ta x[  
 4' [ ]-za-kán 2 x[  
 5' [KI.LÁ.]BI NU.GÁ[L

6' <sup>[Ú]</sup>-TUM MUNUS.LUGAL Û-it [  
 7' <sup>[ŠA?</sup><sup>766</sup> ŠU-ŠI PA ZÍZ 1<sup>DUG</sup> har-š[i(-)  
 8' i-ya É.MEŠ še-li-y[a-aš  
 9' nu-wa-kán A-NA 2 ZA<sup>767</sup>.HUM x<sup>768</sup>[  
 10' píd-da-a-an-du x[

11' <sup>D</sup>UTU-ŠI-za-kán ku-wa-pí SA[G.DU GIG-at nu MUNUS.LUGAL  
 12' kiš-an IK-RU-UB ma-a-an-w[a-  
 13' ha-at-tu-liš pa-iz-zi GI[G(-)  
 14' IGI.HI.A GUŠKIN 1 MA.NA IG[I.HI.A KÙ.BABBAR  
 15' 1 ZI<sup>NA4</sup>ZA.GÌN IGI.<sup>[HI.A]</sup>

16' [MUNUS.LU]GAL-za-kán A-NA TI [<sup>D</sup>UTU-ŠI

<sup>764</sup> IGI.(HI.A) would seem to be a possible restoration.

<sup>765</sup> GEŠTU seems possible.

<sup>766</sup> In erasure.

<sup>767</sup> The sign ZA also contains an inexplicable “Winkelhaken”.

<sup>768</sup> Remnant does not preclude TUR.

17' [ ]x EZEN<sub>4</sub> har-pí-y[a-aš  
 18' [ ]UDU x pí-[ih-hi

19' [ma-a-a]n-mu<sup>D</sup>Hé-pá[t  
 20' [ ]x<sup>LÚ</sup>KÚR.HI.A [  
 21' [ ]<sup>[zi]</sup>-[

Translation 183/u

Obv.?

1' [  
 2' [ ] a golden [ ] (of) 5 šekels [  
 3' [ ] and i]f for him again during the day [  
 4' [ ] and if for him again during the night[  
 5' [ ] shall ]I make, of unspecified weight [

6' [ ] When His Majesty had an illness of the ear [  
 7' [ 1 si]lver ear (and) 1 golden ear [of unspecified] weight [  
 8' [ ] to this god on behalf of Hi[s Majesty

9' [ ] Already completely (fulfilled)<sup>769</sup>.

10' [The que]en [made] to (the god)[  
 11' [“I]f you, o god, His Majest[y  
 12' [then] to the god one pair<sup>770</sup> [  
 13' [and] a bad [ ] him [  
 14' [ ] and the king for him a st[atue  
 15' [The wei]ght of which [I shall take] to heart

16' The queen to (the god) [

<sup>769</sup> This translation is based on the assumption that this line reproduces a check made on the fulfillment of a vow.

<sup>770</sup> As restoration “of eyes” seems a possibility.

17' "If [  
18' ... [

Rev.?

1' [  
2' [ ] Ari[nna  
3' [ ] downwards [  
4' [ ] two [  
5' [of unspeci]fied weight [

6' Dream of the queen. Through a dream [  
7' (and) one pithos of 60 *parisu* of wheat<sup>771</sup> [  
8' you must make [and] storage bar[ns  
9' and for 2 jugs [  
10' they must deliver. [

11' When His Majesty had head[ache, the queen]  
12' made the following vow: "If [  
13' he goes in good health<sup>772</sup>, (and) the illn[ess  
14' golden eyes (of) 1 mina (and) [silver e]yes [  
15' 1 soul (of) lapis-lazuli, eyes [

16' [The qu]een for the life [of His Majesty  
17' [ ] the harv[est] festi[val  
18' [ ] sheep [shall I give.

19' [If] to me Hepa[t  
20' [ ] the enemies [  
21' [

<sup>771</sup> In view of the impossibly large amount of 60x50 litres for one pithos, either the first part of this line does not belong with 1 <sup>DUG</sup>*harši*-[ as I presume or the Hittite measure *parisu* denotes a different volume than the Mesopotamian 50 litres, as suggested as a possibility by Th.P.J. van den Hout (*RIA* 7, 524).

<sup>772</sup> It is remarkable that this word does not occur in C. Burde, *Hethitische medizinische...*, StBoT 19. Adj. *hadduliš* inter alia in KUB 48.119 Rev? 8. If this 3rd singular as subject refers to the king, then the vow could have been made by the queen.

543/u+1309/u<sup>773</sup>

*Transliteration 543/u+1309/u*

1' [ ]x A-NA <sup>m</sup>Tu-<sup>1</sup>ut-tu<sup>774</sup>  
2' [ A-NA <sup>D</sup>UTU<sup>775</sup>-ŠI-aš-kán<sup>1</sup> an-da<sup>776</sup> Ú-U[L tar-na-at-ti<sup>777</sup>  
3' [ ]<sup>D</sup>IŠTAR <sup>URU</sup>Ša-mu-ha I-NA x[  
4' [ -y]a-aš-za-kán kán-ga-at-t[a-ri  
5' [ A]LAM KÙ.BABBAR-ya-za PA-NI [DINGIR-LIM<sup>778</sup>  
6' [MUNUS.LUGAL-za-kán]<sup>1</sup> ŠÀ Û-TI A-NA <sup>D</sup>IŠTAR <sup>URU</sup>Š[a-mu-ha kiš-an IK-RU-UB]  
7' [ a-w]i-ti-i-in<sup>779</sup> ŠA MUNUS.LUGAL GIM-an[  
8' [ (-)<sup>1</sup>e<sup>1</sup>-da-ni ša-ra-a GUB-ri [  
9' [ ]<sup>1</sup>ku-ru-ta-an-za IK-RU-U[B  
10' [ G]AŠAN-YA<sup>1</sup> DUMU<sup>1</sup>.NITA DINGIR.MEŠ-it<sup>780</sup> MU[NUS  
11' [ UM-MA (-)LU]GAL-MA<sup>781</sup> am-mu-uk-ma-wa-r[a-  
12' [ -r]a?-aš :ku-ru-ta-u-wa-an-za [  
13' [MUNUS.LUGAL-za-kán ŠÀ Û-TI A-NA <sup>D</sup>IŠTAR<sup>1</sup> <sup>URU</sup>Ša-mu-ha kiš-an [IK-RU-UB]  
14' [ma-a-an-wa ] x x x<sup>782</sup> SIG<sub>5</sub>-in ar-ha [ú-iz-zi?<sup>783</sup>  
15' [ ] x x x [

<sup>773</sup> In 6' (*IŠTAR*) 1309/u links up with 543/u. H. Otten wrote very kindly in a personal letter that 1506/u could also belong to this tablet. A direct join with these two fragments seems to me however impossible.

<sup>774</sup> This is one of the very rare vows with A-NA + personal name in the first line. Cf. KUB 15.1 iii 48' and 15.18 ii 7'.

<sup>775</sup> In erasure the signs ŠI+AŠ.

<sup>776</sup> An-da in erasure.

<sup>777</sup> Construction as in KUB 48.123 iv 16-18? The verb KAR (KUB 15.28 iii 11) goes without -kán.

<sup>778</sup> -za makes a restoration DÜ-mi or iyami impossible, *tehhi* is possible.

<sup>779</sup> The only subst. ending with -witi in J. Jie, *A Complete Retrograde Glossary of the Hittite Language*, PIHANS 71, 1994, is *awiti*. According to HW<sup>2</sup>, however, never with this plene *i* writing.

<sup>780</sup> Though problematic, the complement -it is easily legible.

<sup>781</sup> -MA implies a preceding UMMA. But -ma can also be part of a personal name such as Ari-LUGAL-ma.

<sup>782</sup> KASKAL-az is impossible.

<sup>783</sup> Remnants make a join with KBo 41.60 impossible. Moreover the tablets are from different find spots. For the reverse sequence *arha* SIG<sub>5</sub>-in see inter alia KUB 48.119 Rev. 12 and KBo 41.59 ii 8'.

## Translation 543/u+1309/u

Obv.

1' [ ] on behalf of Tuttu[  
 2' [ you to His Ma]jesty shall not ad[mit] them [  
 3' [ ] Ištar of Šamuha in [  
 4' [ ] hangs (from it)[  
 5' [ ] and a silver statue [shall I ...] before the god[dess]

6' [The queen made] in a dream to Ištar of [Šamuha the following vow:]  
 7' [ ] just as ... the [a]witi (acc)<sup>784</sup> of the queen [  
 8' [ ] on it stands [  
 9' [ ] she made *kurutanza*<sup>785</sup> a vo[w  
 10' [ ], my mistress, the son by means of the gods ... [  
 11' [ ] ... for me however [  
 12' [ ] *kurutauwanza* [  
 13' [In a dream the queen made to Išta]r of Šamuha the following [vow:]  
 14' ["If [ ] in good condition re[turns?  
 15' [ ]

1506/u

## Transliteration 1506/u

Left Col.

1' [ <sup>D</sup>IŠTAR <sup>URU</sup>Ša-] <sup>URU</sup>mu]-ha GAŠAN-]YA] x[ ]

<sup>784</sup> For *awiti* as "winged lion monster" see a.o. *RIA* 8, 237 and 244. It seems strange that the queen would "have" one.

<sup>785</sup> According to Th.P.J. van den Hout, "Tuthalija IV. und die Ikonographie hethitischer Grosskönige des 13. Jhs", *BiOr* 52, 1995, 545-573 (p. 565 ff.), *kurutauwanza* (in 12') could mean "wearing a pointed crown". *kurutanza* was not yet attested at that time. In this instance it would have been worn by the queen. I have assumed that both words although with a different suffix (-*uwant-* and -*nt-*), have the same meaning. An argument against the idea that *kurutanza* would belong to a promised article as object accompanying *IKRUB* is the fact that the following lines (10'-12') seem to be the content of the promise in 9' with the direct speech particle -*wa* in 11'. For *IKRUB* with an object see e.g. KUB 15.11:114.

2' [ *pí-]ih-hi nu PA-NI DINGIR-LIM*<sup>786</sup> ALAM KÙ.BABBAR<sup>786</sup> x [ ]  
 3' [ x<sup>787</sup>-ZU<sup>788</sup> KÙ.BABBAR *i-ya-mi*  
 4' [MUNUS.LUGAL-*za-kán A-NA* <sup>D</sup>IŠTAR ]<sup>URU</sup>Ša-mu-ha kiš-an IK-RU-UB<sup>789</sup>  
 5' [*ma-a-an-za* LUGAL<sup>790</sup> M]UNUS.LUGAL-*ya TI-an-te-eš nu-wa A-NA PA-NI*  
 6' [DINGIR-LIM AL]AM.HI.A KÙ.BABBAR ŠA LUGAL MUNUS.LUGAL DÙ-*u-e-ni*  
 7' [ x-ri IGI.HI.A-ŠU<sup>791</sup> ŠU.MEŠ-ŠU GUŠKIN  
 8' [ x<sup>LÚ</sup>A.ZU I-DI

## Translation 1506/u

Left Col.

1' [ Ištar of Ša]muha, my mistress, [  
 2' [ shall] I give and for the goddess a silver statue [  
 3' [ ] its ... (of) silver shall I make.  
 4' [The queen made to Ištar] of Šamuha the following vow:  
 5' ["If the king] and the queen (remain) alive, then shall we make for  
 6' [the goddess ] silver statues of the king and the queen.  
 7' [ ] his eyes (and) his hands (of) gold  
 8' [ ] the doctor knew (of this)<sup>792</sup>

<sup>786</sup> Remnants do not resemble DÙ.

<sup>787</sup> In erasure.

<sup>788</sup> Or, less probable before KÙ.BABBAR, 10 GÍN.

<sup>789</sup> Lines 4' to 8' are almost literally identical to KUB 15.28+ ii 6'-10'. Although here in line 6' there is a verbal form in the first personal plural as compared with first singular in KUB 15.28+ ii 9' I have let the queen alone make the vow, because there are no texts in which the king and the queen make a vow together.

<sup>790</sup> At the beginning of the line is a bit more space than is needed for the proposed restoration, if the restoration in line 4' is correct. Restoration -*za* here, because king and queen are supposedly subject of *TI-an-te-eš*.

<sup>791</sup> Expected: ŠUNU as in KUB 15.28+ ii 9'.

<sup>792</sup> The surprising last sentence of the text could be related to KUB 15.28 ii 10' which lacks a verb. Assuming the statues have not yet been delivered, the priest could know more about this. This is the only vow that concludes like this. See also note to KBo 53.112.



367/u<sup>793</sup>

## Transliteration 367/u

Right part

1'	[	IK-RU-UB]
2'	[	kiš-a]n IK-RU-UB]
3'	[	LÚ.MEŠ a]r-ša-na <sup>794</sup> -tal-lu-[uš] <sup>795</sup>
4'	[	ki-iš-š]a-ri-iš-ši
5'	[	]x LUGAL-iz-na-an-ni-ya
6'	[	] an-da]

## Translation 367/u

1'	[	] he/she made a vow.
2'	[	] made the [fol]lowing vow:
3'	[	] the jealous peop[le
4'	[	]
5'	[	] and for the kingship
6'	[	] inwards

410/u

## Transliteration 410/u

1'	[	]x A-NA <sup>D</sup> NI[N/D]A[M <sup>796</sup>
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<sup>793</sup> As regards the use of words, 367/u fits perfectly with KUB 57.109. It is about people who begrudge Hattušili the kingship. It is not inconceivable that 367/u:1' is the ending of KUB 57.109:7', in which case an inf. of *iya-* would have to be restored.

<sup>794</sup> The last parts of the lines 3'-5' have been written over the edge of this right hand side. A MI written upside down above the end of line 5' does not seem to belong to 3'. Besides MI there are 3 other remains visible.

<sup>795</sup> The same form as in Hatt. i 59 and iv 44, where Ištar delivers them to Hattušili.

2'	[	IK-R]U-UB ma-a-na-aš [
3'	[	]KÚ].BABBAR KIL.Á.B[I NU.GÁL
4'	[	ki]-[e]-da-ni-pát INIM-ni [še-ir
5'	[	KIL.Á.BI NU.GÁ]L A-NA DINGIR-LIM SUM-hi [
6'	[	I-N]A <sup>URU</sup> U-uš-ša A-NA <sup>D</sup> x <sup>797</sup> [
7'	[	m]a-a-an ka-a-aš ku-iš [
8'	[	k]u-e-da-ni ITU.KAM-mi š[a-
9'	[	]-an u-uh-hi <sup>D</sup> SIN-aš-ma ku-x[
10'	[	]-na-an-za ma-a-na-aš ku-e-d[a-
11'	[	]-ma ŠA <sup>D</sup> UTU-ŠI ŠA IGI ZAG [
12'	[	ma]-[a]-an me-mi-aš ku-iš-ki GAM pí-[
13'	[	]x ma-a-[an]-ma-at-mu-kán uš- <sup>798</sup> [
14'	[	]-[ya]-zi nu-za ú-nu-wa-mi [
15'	[	]1 <sup>1</sup> GU <sub>4</sub> 2 <sup>1</sup> UDU am-ba-aš-ši 1 x[
16'	[	]x A-NA <sup>D</sup> SIN x[
17'	[	]x x [

## Translation 410/u

1'	[	] to the (goddess) Ni[n...]
2'	[	made] a vow: and if he [
3'	[	] (of) silver of [unspecified] weig[ht
4'	[	] precisely [because of] this matter [
5'	[	of unspecified weig]ht shall I give to the god. [
6'	[	i]n Ušša to (the god) [

<sup>796</sup> Since *LUM* is grammatically undesirable, I have opted for the name of a goddess comprising NIN or DAM, for example NIN.GAL, or *Damkina*, *Damnaššara* etc.

<sup>797</sup> Remnant does not resemble *SIN*.

<sup>798</sup> Or *i[š-*.

- 7' [ I]f (this) ... who [  
 8' [ ] for which month [  
 9' [ ] I shall see and *SIN*<sup>799</sup> [  
 10' [ ] and if he ... which [  
 11' [ ] and of His Majesty the ... of the right eye [  
 12' [ ] if one or another word down? [  
 13' [ ] but if for me it [  
 14' [ ] then I shall ornament (it) myself [  
 15' [ ] 1 ox, 2 sheep (for) *ambašši* (and) 1 [  


---

 16' [ ] to *SIN* [  
 17' [ ]

1333/u<sup>800</sup>

## Transliteration 1333/u

- 1' [ 1 G]U<sub>4</sub> 2 U[DU *am-ba-aš-ši*?  


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 2' [MUNUS.LUGAL-*za-kán I-NA* <sup>URU</sup> *A-NA*] <sup>[D]</sup> NIN.GAL <sup>URU</sup> *Kum-ma-a[n-ni kiš-an IK-RU-UB]*  
 3' [ ]x *ki-e-el* MU.KAM-*aš* GIG-*za an*-[  
 4' [ ]x *nu A-NA* <sup>D</sup>UTU-*ŠI* 2 MU<sup>801</sup>! KAM KÙ.BABBAR 3 ALAM KÙ.BABBAR [  
 5' [ ]x *I-NA É.DINGIR-LIM-ŠU-NU ú-da-ah-hi ka-r[u-ú*  


---

 6' [MUNUS.LUGAL-*za-kán I-NA* <sup>U</sup>RU *U-uš-ša A-NA* <sup>D</sup>*Ha-šu-la-at-hi* [  
 7' [ *ma-*] <sup>[a-an]</sup> DINGIR-LUM GAŠAN-YA IGI.HI.A<sup>802</sup> [  
 8' [ *A*] <sup>[NA DINGIR-LIM]</sup> [  


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<sup>799</sup> The text fragments of lines 9' to 13' are too short to provide a good translation.<sup>800</sup> This text could link up with 410/u. Common features: king's eye disease, city Ušša, 1 ox and 2 sheep, same find spot.<sup>801</sup> The scribe mistakenly wrote ŠE here instead MU.<sup>802</sup> The last three groups of words in erasure.

## Translation 1333/u

- 1' [ 1 o]x (and) 2 s[heep (for) *ambašši*?  


---

 2' [The queen made in to] Ningal of Kumman[ni the following vow:]  
 3' [ ] the illness<sup>803</sup> of this year [  
 4' [ ] then for the sake of His Majesty 2 silver years (and) 3 silver statues [  
 5' [ ] shall I bring to their<sup>804</sup> temple. Alre[ady] (done).  


---

 6' [The queen made in] Ušša to Hašulathi [  
 7' [ ] "If you, o goddess, mymistress, the eyes [  
 8' [ ] to the goddess [  


---

366/v

## Transliteration 366/v

## Right Col.

- 1' <sup>D</sup>UTU-*ŠI-za-kán A-NA* <sup>D</sup>U <sup>URU</sup>*Zi-i[p-pa-la-an-da*  
 2' 2 MA.NA 1 GU<sub>4</sub> 8 UDU.HI.A *IK-RU-U[B*  


---

 3' *IR-TUM* <sup>[LUGAL]</sup> <sup>m</sup>*Hi-eš-mi-ya-aš I-DI nu-za* [  
 4' *A-NA* <sup>D</sup>U <sup>URU</sup>*Zi-ip-pa-la-an-da x*[  


---

 5' *Ù-TUM* <sup>D</sup>UTU-*ŠI I-MUR* INIM <sup>[É]</sup> x[  
 6' INIM UGULA <sup>LÚ.MEŠ</sup> *MUŠEN.DÙ.A* INIM *ar-ku-wa-a[r*<sup>805</sup>  
 7' *nu-za-kán* <sup>D</sup>UTU-*ŠI* <sup>[ŠÀ Û-TI]</sup> *ki-iš-š[a-an?*<sup>806</sup>  
 8' <sup>[URU]</sup> *U-aš pí-e-da-za* <sup>[ar]</sup> *-ha* [ ]x[  


---

<sup>803</sup> GIG-*za* can be both nom. and abl. "Due to the illness" is therefore also possible.<sup>804</sup> If *ŠUNU* is correct, the vow could have been made to two gods.<sup>805</sup> Sign remnant definitely points to AR. See, too, note to translation.<sup>806</sup> If this restoration is correct, then this is one of the rare instances where not *kiš-an* is written in the votive texts.



<sup>815</sup> In any case, neither *na-a-wí* nor *ka-ru-ú* is possible.

9' [ for] His Majesty the eyes bet[ter you shall make  
10' [ ] shall I [ ]

11' [ ] made a vow [  
12' [ ]

1159/z

*Transliteration 1159/z*

1' [ ]x x-aš-<sup>816</sup>ša<sup>816</sup>  
2' [ ]  
3' [ ]x<sup>816</sup>-ki pí-ra-an  
4' [ ]

5' [ E]N-YA ZI-aš DÙ-ši  
6' [ iš-ta]-ma-aš-ki-ši  
7' [ k]a-ru-ú  
8' [ ]

9' [ I]K-RU-UB  
10' [ ]-pí-in  
11' [ ]

12' [ ]x MUNUS.LUGAL-<sup>816</sup>ma<sup>816</sup>  
13' [ ]x Û-<sup>816</sup>TUM<sup>816</sup> I-MUR  
14' [ MUNUS.L]UGAL pa-ra-a  
15' [ -š]e?-ni  
16' [ ] x x x [ ]

<sup>816</sup> Sign remnant indicates TAR or NU. Certainly not IK.

*Translation 1159/z*

1' [ ]  
2' [ ]  
3' [ ] before [ ]  
4' [ ]

5' [ ] you, my lord, shall fulfill (my) wish  
6' [ ] you shall [lis]ten  
7' [ ] Already (done).  
8' [ ]

9' [ ] m]ade a vow  
10' [ ]  
11' [ ]

12' [ ] and the queen  
13' [ ] saw a dream  
14' [ the qu]een further  
15' [ ]  
16' [ ]

Bo 69/522

*Transliteration Bo 69/522*

Right Col.

1' [ -a]h-nu-zi  
2' [ ]x-at A-NA KUR Pár-ra-aš-ša-na<sup>817</sup>  
3' [ ]

<sup>817</sup> This is the first occurrence of this country in a text. KUR without URU as in KUR *Mukiš*, KUR *Mizri*, etc.

4'	[	E]ME-NI še-ir <sup>818</sup> IK-RU-U[B
5'	[	]-[ti <sup>7</sup> ] nu A-NA D <sup>1</sup> IŠ[TAR
6'	[	]x-tar-ma-kán
7'	[	I-N]A URU <sup>1</sup> Al-hu-it-t[a <sup>819</sup>
8'	[	]HI.A 1 <sup>EN</sup> ŠA [
9'	[	URU <sup>1</sup> Al-h]u-it-ta
10'	[	
11'	[	]x <sup>820</sup> -ah-ti nu-kán D <sup>1</sup> U[TU-ŠI
12'	[	]x IŠ-TU GUŠKIN ha-liš-š[i-ya-mi
13'	[	]x KÙ.BABBAR a-ra-an-ta[(-)

## Translation Bo 69/522

## Right Col.

1'	[	] he shall...
2'	[	] it to the land of Parraššana
3'	[	
4'	[	] because of the tongue made a vo[w:
5'	[	] you ... then for IŠ[tar
6'	[	
7'	[	]in Alhuitt[a
8'	[	] 1 of [
9'	[	Alh]uitta
10'	[	
11'	[	] you shall ...and His M[ajesty

<sup>818</sup> Although IR has only one vertical stroke, no other reading is possible.<sup>819</sup> Although a city occurs in KUB 60.126:8' which begins with Alhu, the reading Alhuttiya proposed by H. Klengel is too divergent to say the two cities are identical. See also line 9'.<sup>820</sup> SIG<sub>5</sub> is possible.

12'	[	] shall [I] mou[nt] with gold [
13'	[	] (of) silver, sta[nd (there).

"Touristik"<sup>821</sup>

## Transliteration "Touristik"

## Obv.

1	[	] ma-a-an-na DINGIR-LU[M
2	[	]ta-an-na-aš UD-x <sup>822</sup>
3	[	] [a <sup>7</sup> ] -pi-e-ni-eš-š[u-u-wa-an
4	[	] -mu ku-iš-ki me-m[i-iš-ta
5	[	]x-ya-wa-za-kán kiš-a[n
6	[	]x GÉME <sup>823</sup> .MEŠ-ŠÚ «1» <sup>824</sup> nu-un-tar-r[i-ya-an-zi <sup>825</sup>
7	[	]nu A-NA D <sup>1</sup> IŠTAR URU <sup>1</sup> La-wa]-za-an-ti-ya 1 tal-la-[an GUŠKIN <sup>826</sup>
8	[	]KUR Mi-iz-ri GIM-an a-x[-
9	[	]x-kán ša-aš-ti a-še-šu-u-wa-aš-š[a(-) <sup>827</sup>
10	[	]nu-za-kán MUNUS.LUGAL ŠÀ Û]-TI kiš-an IK-RU-UB ma-a-an-w[a
11	[	D <sup>1</sup> IŠ]TAR URU <sup>1</sup> La-wa-za-an-ti-ya [ku-e <sup>7</sup> ] [
12	[	] <sup>828</sup> nu-wa-ra-at IŠ-TU NA <sup>4</sup> mu-u[š-nu-wa-an-ti-it? <sup>829</sup>

<sup>821</sup> The tablet was shown to Prof. Otten by the private owner many years ago. The Rev. has no writing.<sup>822</sup> Although many readings are possible (including ZABAR), I prefer a form of UD with the preceding genit. dependent on a subst. of it. UD could be preceded by *maltaš* (= of the promised), but then one would be inclined to expect *maltešnaš* (= of the vow).<sup>823</sup> Written, admittedly, as GU.<sup>824</sup> In erasure.<sup>825</sup> Most probable restoration: 3rd pres. pl. dependent on a possible *mān* earlier in the line. I have restored the form *nu-un-tar-r[i-ya-an-zi*, although according to CHD L-N, 473 this has so far not occurred in any text.<sup>826</sup> GUŠKIN is the most likely restoration.<sup>827</sup> I cannot explain this form of the verbal noun *ašešuwār*. In stead of š[a a reading SISKUR is impossible.<sup>828</sup> From line 12 the text runs remarkably parallel with KUB 48.126:7'-9'. Because of the same matter of an eagle, an identical vow is evidently made and the same gift is promised to another goddess. For another eagle in a vow see KUB 15.10 i? 6'.

- 13 [ *i*]e-eh-hi TI<sub>8</sub><sup>MUŠEN</sup>.HI.A-ya-wa ku<sup>[-i]</sup>[-e-eš  
 14 [ ŠA-PAL KA]P-PÍ.HI.A TI<sub>8</sub><sup>MUŠEN</sup> ALAM L[UGAL-ya DÙ-mi]  


---

 15 [ -m]u<sup>D</sup>IŠTAR IQ-BI<sup>[URU]</sup> [  
 16 [ <sup>URU</sup>La-wa-z]a-an-ti-ya e-eš-n[a?-  
 17 [ ] x x x x [

## Translation "Touristik"

Obv.

- 1 [ ] and if you, o god [  
 2 [ ] the day of the ... [  
 3 [ ] thus mu[ch  


---

 4 [ ] someone to[ld] me [  
 5 [ ] ... as follows: [  
 6 [ ] his/her maid servants [shall] has[ten?  
 7 [then to Ištar of Lawa]zantiya 1 *talla* [(of) gold  
 8 [ ] just as the land of Egypt ... [  


---

 9 [ ] in bed ... of sitting [  
 10 [then the queen] made in the [drea]m the following vow: "If [  
 11 [ Iš]tar of Lawazantiya which [  
 12 [ ] then with the *mu[šnuwan* stone] it  
 13 [ ] I shall put and whi[ch] eagles [  
 14 [ ] under the wi]ngs (of) an eagle [and] a statue of the ki[ng I shall make.]  


---

 15 [ ] Ištar spoke to me<sup>830</sup>: (the city) [

<sup>829</sup> This is the third passage in texts where this stone has not been completely preserved and where the reading is uncertain. Cf. CHD L-N, 334 and H. Otten, "Tiergefäße im Kult der späten hethitischen Grossreichszeit", in: K. Emre et al. (ed.), *Anatolia and the Ancient Near East. Studies in Honor of Tahsin Özgüç*, 1989, 365-368 (p. 366 ff.).

<sup>830</sup> The translation is based on a presumed preceding: "When in a dream".

- 16 [ Lawaz]antiya [  
 17 [

Bo 6102

## Transliteration Bo 6102

Rev. 4

- 19' [A-NA<sup>D</sup>U<sup>URU</sup>Zi-ip-pa-la-an-da kiš-an IK]-RU-UB ma-a-an<sup>831</sup>  
 20' [DINGIR-LUM EN-YA<sup>D</sup>UTU-Š]I TI-nu-ši  
 21' [nu-za<sup>E</sup>ha-le-en-du-wa  
 22' [ A-NA<sup>D</sup>U<sup>UR</sup>]U<sup>U</sup>Zi-ip-pa-la-an-da  
 23' [ ]x i-ya-mi

## Translation Bo 6102

- 19' [made to the Stormgod of Zippalanda the following] vow: "If  
 20' you, [o god, my lord, His Majesty]... shall keep alive  
 21' [then ] the *halentuwa*...  
 22' [ for the Stormgod of] Zippalanda  
 23' [ ] shall I make.

<sup>831</sup> Transliteration in S. Alp, *Beiträge zur Erforschung des hethitischen Tempels...*, 15. In the review of this book by H. Freydank, *OLZ* 80, 1985, 249-252 (p. 251), alterations are suggested. Dr. C. Karasu (Ankara University) has very kindly collated the original tablet for me and has written in a personal letter that here is a *ŠI* readable. So I did not follow H. Freydank. The other lines of the tablet are of no interest for a better understanding of the text.

# INDEX of text transliterations and translations

FHL 186.....	285, 285	KUB 15.14.....	170, 170
HT 33.....	286, 286	KUB 15.15.....	171, 172
IBoT 3.123.....	287, 287	KUB 15.18.....	173, 174
KBo 3.51.....	129,130	KUB 15.19.....	176, 177
KBo 8.61.....	130, 131	KUB 15.20.....	179, 180
KBo 8.62.....	131, 132	KUB 15.21.....	181, 182
KBo 8.63.....	133, 134	KUB 15.22.....	183, 184
KBo 9.96.....	136, 138	KUB 15.23.....	115, 116
KBo 13.72.....	140, 141	KUB 15.24.....	185, 186
KBo 13.80.....	142, 143	KUB 15.25.....	187, 188
KBo 27.25.....	144, 145	KUB 15.26.....	188, 189
KBo 27.60.....	146, 147	KUB 15.27.....	189, 191
KBo 34.143.....	148, 148	KUB 15.28 + IBoT 3.125 .....	192, 194
KBo 34.145.....	149, 150	KUB 15.29.....	196, 197
KBo 41.59.....	150, 152	KUB 15.30.....	198, 199
KBo 41.60.....	153, 153	KUB 31.67.....	200, 201
KBo 53.112.....	154, 154	KUB 31.69.....	202, 204
KUB 15.1.....	88, 97	KUB 31.77.....	117, 120
KUB 15.3.....	106, 107	KUB 44.27.....	205, 206
KUB 15.4.....	155, 156	KUB 48.117.....	207, 207
KUB 15.5 + KUB 48.122 .....	71, 80	KUB 48.118.....	123, 124
KUB 15.6.....	156, 158	KUB 48.119.....	208, 211
KUB 15.7.....	160, 161	KUB 48.120.....	213, 214
KUB 15.8.....	161, 162	KUB 48.121.....	214, 215
KUB 15.9.....	163, 164	KUB 48.123.....	215, 220
KUB 15.10.....	165, 166	KUB 48.124.....	225, 227
KUB 15.11.....	109, 112	KUB 48.125.....	229, 230
KUB 15.12.....	166, 168	KUB 48.126.....	125, 127
KUB 15.13.....	169, 169	KUB 56.12.....	231, 232



KUB 56.13.....	232, 235	Liv. 49-47-42 .....	288, 289, cover
KUB 56.14.....	237, 239	MERZIFON 3.....	289, 290
KUB 56.15.....	240, 242	VBoT 75 .....	290, 291
KUB 56.16.....	243, 244	181/u .....	128, 129
KUB 56.18.....	245, 246	183/u .....	291, 293
KUB 56.19.....	247, 251	367/u .....	298, 298
KUB 56.20.....	255, 256	410/u .....	298, 299
KUB 56.21 .....	257, 257	543/u+1309/u.....	295, 296
KUB 56.22.....	258, 259	1333/u .....	300, 301
KUB 56.23.....	259, 260	1506/u .....	296, 297
KUB 56.24.....	261, 263	366/v .....	301, 302
KUB 56.25.....	265, 266	941/v .....	302, 303
KUB 56.26.....	267, 268	1111/v .....	303, 304
KUB 56.27.....	268, 269	1147/z .....	305, 305
KUB 56.28.....	269, 271	1159/z .....	306, 307
KUB 56.29.....	273, 274	Bo 69/522.....	307, 308
KUB 56.30.....	274, 277	Bo 6102.....	311, 311
KUB 56.31.....	279, 281	“Touristik” .....	309, 310
KUB 57.109.....	284, 284		